



In the name of Allah: the Compassionate, the Merciful

سورة الأحزاب

AL-AHZAB

Name

The Surah derives its name *Al-Ahzab* from verse 20.

Period of Revelation

The Surah discusses three important events which are: the Battle of the Trench (or *Al-Ahzab*: the Clans), which took place in Shawwal, A. H. 5; the raid on Bani Quraizah, which was made in Dhil-Qa'dah, A. H. 5; and the Holy Prophet's marriage with Hadrat Zainab, which also was contracted in Dhil-Qa'dah, A. H. 5. These historical events accurately determine the period of the revelation of this Surah.

Historical Background

The Islamic army's setback in the Battle of Uhud (A. H. 3) that resulted from the error of the archers appointed by the Holy Prophet so boosted up the morale of the Arab pagans and the Jews and the hypocrites that they started entertaining the hope that they would soon be able to exterminate Islam and the Muslims completely. Their high state of morale can be judged from the events that occurred in the first year after Uhud. Hardly two months had passed then the tribe of Bani Asad of Najd began to make preparations for a raid on Madinah, and the Holy Prophet had to despatch an expedition under Abu Salamah to counteract them. In Safar A. H. 4 some people of the tribes of Adal and Qarah asked the Holy Prophet to send some men to instruct them in Islam. Accordingly six of the Companions were allowed to accompany them for the purpose. But when they reached Raji (a place between Rabigh and Jeddah), they summoned Hudail against them, who killed four of the Companions, and took the other two (Hadrat Khubaib bin Adi and Hadrat Zaid bin ad-Dathinnah) to Makkah and sold them to the enemy. Then in the same month of Safar, on the request of a chief of Bani Amir, the Holy Prophet sent another deputation of 40 (according to others, 70) preachers, consisting of the Ansar young men, to Najd. But they were also betrayed. The people of Usayyah and Ri'l and Dhakwan, tribes of Bani Sulaim, surrounded them suddenly at Bir Maunah and slew all of

them. Meanwhile the Jewish tribe of Bani an-Nadir of Madinah, getting encouragement, continued to commit breaches of the treaties; so much so that in Rabi'ul Awwal, A.H. 4, they plotted against the life of the Holy Prophet himself. Then in Jamadi al-Ula, A. H. 4, Bani Thalbah and Bani Muharib, the two tribes of Bani Ghatafan, started making preparations to attack Madinah and the Holy Prophet had to go to punish them. Thus, after their setback at Uhud, the Muslims went on encountering repercussions continuously for seven to eight months.

However, it was the Holy Prophet's determination and wisdom and his great Companions' spirit of sacrifice that changed these adverse conditions completely within a short span of time. The economic boycott by the Arabs had made life hard for the people of Madinah. All the polytheistic tribes around Madinah were becoming rebellious. Inside Madinah itself the Jews and the hypocrites were beat upon mischief. But the successive steps taken by a handful of the sincere Muslims, under the leadership of the Holy Prophet, not only restored the image of strength of Islam in Arabia but also increased it manifold.

Raids Preceding the Battle of the Trench

The first such step was taken immediately after the Battle of Uhud. The very next day when quite a large number of Muslims lay wounded and the martyrdom of the near and dear ones was being mourned in many houses, and the Holy Prophet himself was injured and sad at the martyrdom of his uncle, Hadrat Hamzah, he called out to the devoted servants of Islam to accompany him in pursuit of the pagans so as to deter them from returning and attacking Madinah again. The Holy Prophet's assessment was absolutely correct. He knew that, although the Quraish had retreated without taking any advantage of their almost complete victory, they would certainly regret their folly when they would halt and consider the whole matter coolly on the way, and would return to attack Madinah again. Therefore, he decided to go in pursuit of them, and 630 of the Muslims at once volunteered to accompany him. When they reached Hamra al-Asad on the way to Makkah and camped there for three days, the Holy Prophet came to know through a sympathetic non- Muslim that Abu Sufyan had stayed at Ar-Rauha, 36 miles short of Madinah, with an army 2,978 strong: they were regretting their error and were, in fact, planning to return and attack Madinah once again. But when they heard that the Holy Prophet was coming in pursuit of them with an army, they lost heart and gave up their plan. Thus, not only were the Quraish deterred by this action but the other enemies living around Madinah also realized that the Muslims were being led by a person, who was highly well informed, wise and resolute, and that the Muslims were ever ready to lay down their lives at his command.(For further details, see Introduction to Surah Al-i-'Imran and E.N. 122 thereof).

Then as soon as the Bani Asad started making Preparations for a raid on Madinah, the Holy Prophet's secret agents gave him timely information about their intention. Thus, before they could come in force to attack Madinah, he sent an army 150 strong, under Hadrat Abu Salamah (the first husband of Hadrat Umm Salamah) to punish them. They took Bani Asad by surprise, who fled in panic leaving all their possessions behind, which fell into the Muslim hands.

After this came the turn of the Bani an-Nadir. The day they plotted against the life of the Holy Prophet, and the secret was disclosed, the Holy Prophet ordered them to leave Madinah within ten days and warned that anyone who remained behind after that would be put to death. Abdullah bin Ubayy, the chief of the hypocrites of Madinah, encouraged them to defy the order and refuse to leave Madinah. He even promised to help them with 2,000 men, and assured them that the Bani Ghatafan

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from Najd also would come to their aid. Accordingly, the Bani an- Nadir sent word that they would not leave no matter what the Holy Prophet might do.

As soon as the time limit of ten days come to an end, the Holy Prophet laid siege to their quarters, but none of their supporters had the courage to come to their rescue. At last, they surrendered on condition that every three of them would be allowed to load a camel with whatever they could carry and go away leaving the rest of their possessions behind. Thus, the whole suburbs of the city which were inhabited by the Bani an-Nadir, and their gardens and their fortresses and other properties fell to the Muslims, and the people of this treacherous tribe became scattered in Khyber, Wad il Qura and Syria.

Then the Holy Prophet turned his attention to the Bani Ghatafan, who were preparing for a war against Madinah. He took 400 of the Muslims and overtook them at Dhat ar-Riqqa. They were so taken by surprise that they fled their houses without a struggle and took refuge in the mountains.

After this in Shaban A. H. 4, the Holy Prophet went forth to Badr to fight Abu Sufyan. At the end of the Battle of Uhud, he had challenged the Holy Prophet and the Muslims, saying, "We shall again meet you in combat at Badr next year." In reply the Holy Prophet announced through a Companion: "All right: we accept your challenge." Accordingly, at the appointed time he reached Badr with 1,500 of the Muslims. From the other side, Abu Sufyan left Makkah with an army of 2,000 men, but could not have the courage to march beyond Marr-az-Zahran (modern, Wadi Fatimah). The Holy Prophet waited for him at Badr for eight days; the Muslims during these days did profitable business with a trading party. This incident helped more than restore the image of strength of the Muslims that had been tarnished at Uhud. It also made the whole of Arabia realize that the Quraish alone could no longer resist Muhammad (upon whom be Allah's peace and blessings). (Please also refer to E.N. 124 of Al-i-'Imran).

This image and position of the Muslims was further strengthened by another event. Dumat al-Jandal (modern, Al-Jauf) was an important place at the border between Arabia and Syria. When the caravans of the Arabs, trading between Iraq in the south and Syria and Egypt in the north, passed that way, they were harassed and looted by the natives. In Rabi al- Awwal, A. H. 5, the Holy Prophet himself went to punish them with an army of 1,000 men. They could not muster up courage to come out and fight him and, therefore, fled the place. This caused the whole of northern Arabia to dread the power of Islam, and the tribes began to realize that the great power emerging from Al-Madinah was formidable and could no longer be resisted by one or a few of the tribes.

The Battle of the Trench

Such were the conditions when the Battle of the Trench took place. It was in fact a combined raid by many of the Arab tribes, who wanted to crush the power of Madinah. It had been instigated by the leaders of the Bani an-Nadir, who had settled in Khyber after their banishment from Madinah. They went round to the Quraish and Ghatafan and Hudhail and many other tribes and induced them to gather all their forces together and attack Madinah jointly. Thus, in Shawwal, A. H. 5, an unprecedentedly large army of the Arab tribes marched against the small city of Madinah. From the north came Jews of Bani an-Nadir and Bani Qainuqa who after their banishment from Madinah, had settled in Khaiber and Wad il Qura. From the east advanced the tribes of Ghatafan, Bani Sulaim,

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Fazarah, Murrah, Ashja, Sad, Asad, etc. and from the south the Quraish, along with a large force of their allies. Together they numbered from ten to twelve thousand men.

Had it been a sudden attack, it would have been disastrous. But the Holy Prophet was not unaware of this in Madinah. His intelligence men and the sympathizers of the Islamic movement and the people influenced by it were present in every tribe, who kept him informed of the enemy's movements. Even before the enemy could reach his city, he got a trench dug out on the north-west of Madinah in six days, and having the Mount Salat their back, took up a defensive position with 3,000 men in the protection of the Trench. To the south of Madinah there were many gardens (even now there are) so that it could not be attacked from that side. To the east there are lava rocks which are impassable for a large army. The same is the case with the south western side. The attack, therefore, could be made only from the eastern and western sides of the Uhud, which the Holy Prophet had secured by digging a trench. The disbelievers were not at all aware that they would have to counter the trench outside Madinah. This kind of a defensive stratagem was unknown to the Arabs. Thus, they had to lay a long siege in winter for which they had not come prepared.

After this, only one alternative remained with the disbelievers: to incite the Jewish tribe of Bani Quraizah, who inhabited the south eastern part of the city, to rebellion. As the Muslims had entered a treaty with them that in case of an attack on Madinah they would defend the city along with them, the Muslims had made no defensive arrangement there and had even sent their families to take shelter in the forts situated on that side. The invaders perceived this weakness of the Islamic defenses. They sent Huyayy bin Akhtab, the Jewish leader of the Bani an-Nadir, to the Bani Quraizah so as to induce them to break the treaty and join the war. In the beginning, they refused to oblige and said that they had a treaty with Muhammad (upon whom be Allah's peace) who had faithfully abided by it and given them no cause for complaint. But when Ibn Akhtab said to them, "Look, I have summoned the united force of entire Arabia against him: this is a perfect opportunity to get rid of him. If you lose it, you will never have another opportunity," the anti Islamic Jewish mind prevailed over every moral consideration and the Bani Quraizah were persuaded to break the treaty.

The Holy Prophet received news of this. He at once told Sad bin Ubadah, Sad bin Muadh, Abdullah bin Rawahah and Khawwat bin Jubair, chiefs of the Ansar, to go and find out the truth. He advised them that if they found Bani Quraizah still loyal to the treaty, they should return and say so openly before the Muslim army; however, if they found that they were bent upon treachery they should only inform him so that the common Muslims would not be disheartened. On reaching there the Companions found the Bani Quraizah fully bent on mischief. They told the Companions openly, "There is no agreement and no treaty between us and Muhammad." At this they returned to the Islamic army and submitted their report to the Holy Prophet, saying, "Adal and Qarah." That is, "The Quraizah are bent upon doing what the Adal and Qarah had done with the preachers of Islam at Raji."

This news spread among the Muslims and caused great consternation among them, for they had been encircled and their city had been endangered on the side where there existed no defensive arrangement and where they had also sent their families to take shelter in the forts. This further increased the activities of the hypocrites and they started making psychological attacks to break the morale of the Muslims. One said, "How strange! We were being foretold that the lands of Caesar and Chosroes would fall to us, but here we are that not one of us can go out even to relieve himself." Another one asked for permission to leave his post at the Trench so that he could go and protect his

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own house which was in danger. Another one started making secret propaganda to the effect: "Settle your affair with the invaders yourselves and hand over Muhammad to them." This was a highly critical hour of trial, which exposed every person who harbored any hypocrisy in his heart. Only the true and sincere Muslims remained firm and steadfast in their resolve and devotion.

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In the meantime Nuaim bin Masud, a member of the Ashja branch of the Ghatafan tribe, became a Muslim and came before the Holy Prophet and submitted: "No one as yet knows that I have embraced Islam: You can take from me whatever service you please." The Holy Prophet replied: "Go and sow the seeds of discord among the enemy." So, first of all, Nu'aim went to the Quraizah with whom he was on friendly terms, and said to them, "The Quraish and the Ghatafan can become wearied of the siege and go back, and they will lose nothing, but you have to live here with the Muslims. Just consider what will be your position if the matter turns that way. Therefore, I would advise you not to join the enemy until the outsiders should send some of their prominent men as hostages to you." This had the desired effect upon the Bani Quraizah and they decided to demand hostages from the united front of the tribes. Then he went to the chiefs of the Quraish and the Ghatafan and said to them, "The Bani Quraizah seem to be slack and irresolute. May be they demand some men as hostage from you, and then hand them over to Muhammad (upon whom be Allah's peace) to settle their affair with him. Therefore, be very firm and cautious in your dealing with them." This made the leaders of the united front suspicious of Bani Quraizah. and they sent them a message, saying, "We are tired of the long siege; let there be a decisive battle; let us, therefore, make a general assault simultaneously from both the sides." The Bani Quraizah sent back the word, saying, "We cannot afford to join the war unless you hand over some of your prominent men to us as hostages." The leaders of the united front became convinced that what Nuaim had said was true. They refused to send hostages. And the Bani Quraizah, on the other side, also felt that Nuaim had given them the correct counsel. Thus, the strategy worked: it divided the enemy against itself.

The siege was prolonged for more than 25 days. It was winter. The supply of food and water and forage was becoming more and more scarce everyday and division in the camp was also a great strain on the state of morale of the besiegers. Then, suddenly one night a severe windstorm accompanied by thunder and lightning hit the camp. It added to the cold and darkness. The wind overthrew the tents and put the enemy in disarray. They could not stand this severe blow of nature. They left the battleground even during the night and returned to their homes. When the Muslims awoke in the morning, there was not a single enemy soldier to be seen on the battlefield. The Holy Prophet, finding the battlefield completely empty, said: "The Quraish will never be able to attack you after this: now you will take the offensive." This was a correct assessment of the situation. Not only the Quraish but the united front of all the enemy tribes had made their final assault against Islam and had failed. Now they could no longer dare invade Madinah; now the Muslims were on the offensive.

Raid on Bani Quraizah

When the Holy Prophet returned from the Trench, Gabriel came to him in the early afternoon with the Divine Command that the Muslims should not lay aside the arms yet but should deal with the Bani Quraizah as well. On receipt of this Command, the Holy Prophet got announced: "Everyone who is steadfast in obedience should not offer his Asr Prayer till he reaches the locality of the Bani Quraizah." Immediately after this, he despatched Hadrat Ali with a contingent of soldiers as vanguard towards the Quraizah. When they reached there, the Jews climbed on to their roof tops and started hurling abuses on the Holy Prophet and the Muslims, but their invectives could not save them from the consequences of their treachery. They had committed breach of the treaty right at the most critical moment of the war, joined hands with the invaders and endangered the entire population of Madinah. When they saw the contingent of Hadrat Ali, they thought that they had come only to overawe them. But when the whole Islamic army arrived under the command of the Holy Prophet himself and laid siege to their quarters, they were very frightened. They could not stand the severity of the siege for more than two or three weeks. At last, they surrendered themselves to the Holy Prophet on the condition that they would accept whatever decision Hadrat Sad bin Muadh, the chief of the Aus, would give. They had accepted Hadrat Sad as their judge because in the pre-Islamic days the Aus and the Quraizah had been confederates and they hoped that in view of the past ties he would help them quit Madinah as had happened in the case of the Bani Qainuqa and the Bani an-Nadir before. The people of the Aus themselves wished that Hadrat Sad treat their previous allies leniently. But Hadrat Sad had just experienced and seen how the two Jewish tribes who had been allowed to leave Madinah previously had instigated the other tribes living around Madinah and summoned the united front of ten to twelve thousand men against the Muslims. He was also aware how treacherously this last Jewish tribe had behaved right on the occasion when the city was under attack from outside and threatened the safety of the whole of its population. Therefore, he decreed that all the male members of the Quraizah should be put to death, their women and children taken prisoners, and their properties distributed among the Muslims. The sentence was carried out duly. When the Muslims entered their strongholds they found that the treacherous people had collected 1,500 swords, 300 coats of mail, 2,000 spears and 1,500 shields in order to join the war. If Allah's succour had not reached the Muslims, all this military equipment would have been used to attack Madinah from the rear right at the time when the polytheists were making preparations for a general assault on the Muslims after crossing the Trench. After this disclosure there remained no doubt that the decision of Hadrat Sad concerning those people was absolutely correct.

Social Reforms

Though the period of two years between the Battles of Uhud and the Trench was a period of disturbance and turmoil and the Holy Prophet and his Companions could hardly relax in peace and security even for a day, the work of reform as a whole and the reconstruction of the Muslim society continued uninterrupted. This was the time when the Islamic laws pertaining to marriage and divorce were complemented; the law of inheritance was introduced, drinking and gambling were prohibited, and the new laws and regulations concerning many other aspects of the economic and social life were enforced.

In this connection, an important thing that needed to be reformed was the question of the adoption of a son. Whoever was adopted by the Arabs as a son was regarded as one of their own offspring: he got share in inheritance; he was treated like a real son and real brother by the adopted mother and the

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adopted sister; he could not marry the daughter of his adopted father and his widow after his death. And the same was the case if the adopted son died or divorced a wife. The adopted father regarded the woman as his real daughter-in-law. This custom clashed in every detail with the laws of marriage and divorce and inheritance enjoined by Allah in Surahs Al-Baqarah and An-Nisa. It made a person who could get no share in inheritance entitled to it at the expense of those who were really entitled to it. It prohibited marriage between the men and the women who could contract marriage perfectly lawfully. And, above all, it helped spread the immoralities which the Islamic Law wanted to eradicate. For a real mother and a real sister and a real daughter cannot be like the adopted mother and the adopted sister and the adopted daughter, however one may try to sanctify the adopted relations as a custom. When the artificial relations endued with customary sanctity are allowed to mix freely like the real relations, it cannot but produce evil results. That is why the Islamic law of marriage and divorce, the law of inheritance and the law of the prohibition of adultery required that the concept and custom of regarding the adopted son as the real son should be eradicated completely.

This concept, however, could not be rooted out by merely passing a legal order, saying, The adopted son is not the real son. The centuries old prejudices and superstitions cannot be changed by mere word of mouth. Even if the people had accepted the command that these relations were not the real relations, they would still have looked upon marriage between the adopted mother and the adopted son, the adopted brother and the sister, the adopted father and the daughter, and the adopted father-in-law and the daughter-in-law odious and detestable. Moreover, there would still exist some freedom of mixing together freely. Therefore, it was inevitable that the custom should be eradicated practically, and through the Holy Prophet himself. For no Muslim could ever conceive that a thing done by the Holy Prophet himself, and done by him under Allah's Command, could be detestable. Therefore, a little before the Battle of the Trench, the Holy Prophet was inspired by Allah that he should marry the divorced wife of his adopted son, Zaid bin Harithah (may Allah be pleased with him), and he acted on this Command during the siege of the Bani Quraizah. (The delay probably was caused for the reason that the prescribed waiting period had not yet ended, and in the meantime the Holy Prophet had to become busy in the preparation for war).

Storm of Propaganda at the Marriage of Hadrat Zainab

As soon as the marriage was contracted, there arose a storm of propaganda against the Holy Prophet. The polytheists, the hypocrites and the Jews, all were burning with jealousy at his triumphs which followed one after the other. The way they had been humbled within two years after Uhud, in the Battle of the Trench, and in the affair of the Quraizah, had made them sore at heart. They had also lost hope that they could ever subdue him on the battlefield. Therefore, they seized the question of this marriage as a god send for themselves and thought they would put an end to his moral superiority, which was the real secret of his power and success. Therefore, stories were concocted that Muhammad, God forbid, had fallen in love with his daughter-in-law, and when the son had come to know of this, he divorced his wife, and the father married his daughter-in-law. The propaganda, however, was absurd on the face of it. Hadrat Zainab was the Holy Prophet's first cousin. He had known her from childhood to youth. So, there could be no question of his falling in love with her at first sight. Then he himself had arranged her marriage with Hadrat Zaid under his personal influence, although her whole family had opposed it. They did not like that a daughter of the noble Quraish should be given in marriage to a freed slave. Hadrat Zainab herself was not happy at this arrangement. But everyone had to submit to the Holy Prophet's command. The marriage was solemnized and a precedent was set in Arabia that Islam had raised a freed slave to the status of the

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Quraishite nobility. If the Holy Prophet had in reality any desire for Hadrat Zainab, there was no need of marrying her to Hadrat Zaid; he himself could have married her. But in spite of all this, the shameless opponents invented stories of love, spread them with great exaggeration and publicized them so vehemently that even some Muslims also began to accept them as true.

Preliminary Commandments of Purdah

The fact that the tales invented by the enemies also became topics of conversation among the Muslims was a clear sign that the element of sensuality in society had crossed all limits. If this malady had not been there, it was not possible that minds would have paid any attention whatever to such absurd and disgusting stories about a righteous and pure person like the Holy Prophet. This was precisely the occasion when the reformative Commandments pertaining to the law of *Hijab* or Purdah were first enforced in the Islamic society. These reforms were introduced in this Surah and complemented a year later in Surah An-Nur, when a slander was made on the honor of Hadrat Aishah.(For further details, see Introduction to Surah An-Nur).

Domestic Affairs of the Holy Prophet

There were two other problems which needed attention at that time. Though apparently they pertained to the Holy Prophet's domestic life, it was necessary to resolve them for the domestic and mental peace of the person, who was exerting every effort to promote the cause of Allah's Religion and was day and night absorbed in this great mission. Therefore, Allah took these two problems also officially in His own hand.

The first problem was that economically the Holy Prophet at that time was in straitened circumstances. During the first four years he had no source of income whatever. In 4 A. H. after the banishment of the Bani an-Nadir, a portion of their evacuated lands was reserved for his use by the Command of Allah, but it was not enough for his family requirements. On the other hand, the duties of the office of Prophethood were so onerous that they were absorbing all his energies of the mind and body and heart and every moment of his time, and he could not make any effort at all for earning his livelihood. In conditions such as these when his wives happened to disturb his mental peace because of economic hardships he would feel doubly strained and taxed.

The other problem was that before marrying Hadrat Zainab, he had four wives already in the houses: Hadrat Saudah, Hadrat Aishah, Hadrat Hafsah, and Hadrat Umm Salamah. Hadrat Zainab was his fifth wife. At this the opponents raised the objection, and the Muslims also started entertaining doubts, that as for others it had been forbidden to keep more than four wives at a time, but how the Holy Prophet himself had taken a fifth wife also.

Subject Matter and Topics

These were the questions that were engaging the attention of the Holy Prophet and the Muslims at the time Surah Al-Ahzab was revealed, and replies to the same form the subject matter of this Surah.

A perusal of the theme and the background shows that the Surah is not a single discourse which was sent down in one piece but it consists of several injunctions and commandments and discourses, which were sent down, one after the other, in connection with the important events of the time, and

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then were put together in one Surah. Its following parts stand out clearly distinguished from one another:

1. Verses 1-8 seem to have been sent down before the Battle of the Trench. Their perusal, keeping the historical background in view, shows that at the time of their revelation Hadrat Zaid had already divorced Hadrat Zainab. The Holy Prophet was feeling the necessity that the concepts and customs and superstitions of ignorance concerning the adoption of the son should be eradicated, and he was also feeling that the delicate and deep sentiments the people cherished about the adopted relations merely on emotional grounds would not be rooted out until he himself took the initiative to eradicate the custom practically. But at the same time he was hesitant and considering seriously that if he married the divorced wife of Hadrat Zaid then, the hypocrites and the Jews and the *mushriks* who were already bent on mischief would get a fresh excuse to start a propaganda campaign against Islam. This was the occasion of the revelation of vv. 1-8.
2. In verses 9-27 an appraisal has been made of the Battle of the Trench and the raid against the Bani Quraizah. This is a clear proof that these verses were sent down after these events.
3. The discourse contained in vv. 28-35 consists of two parts. In the first part, Allah has given a notice to the wives of the Holy Prophet, who were being impatient of the straitened circumstances, to the effect:"Choose between the world and its adornments, and Allah, His Prophet and the Hereafter. If you seek the former, you should say so openly: you will not be kept back in hardship even for a day, but will be sent off gracefully. And if you seek the latter, you should cooperate with Allah and His messenger and bear patiently." In the second part, initial steps were taken towards the social reforms whose need was being felt by the minds moulded in the Islamic pattern themselves. In this regard, reform was started from the house of the Holy Prophet himself and his wives were commanded to avoid behaving and conducting themselves in the ways of the pre Islamic days of ignorance, ,to remain in their houses with dignity, and to exercise great caution in their conversation with the other men. This was the beginning of the Commandments of Purdah.
4. Verses 36-48 deal with the Holy Prophet's marriage with Hadrat Zainab. In this section the opponents' objection about this marriage have been answered; the doubts that were being created in the minds of the Muslims have been removed; the Muslims have been acquainted with the Holy Prophet's position and status; and the Holy Prophet himself has been counseled to exercise patience on the false propaganda of the disbelievers and the hypocrites.
5. In verse 49 a clause of the law of divorce has been laid down. This is a unique verse which was sent down on some occasion probably in connection with the same events.
6. In verses 50-52 a special regulation of marriage has been laid down for the Holy Prophet, which points out that he is an exception to the several restrictions that have been imposed on the other Muslims in regard to marital life.
7. In verses 53-55 the second step was taken towards social reform. It consists of the following injunctions: Restriction on the other men to visit the houses of the Holy Prophet's wives; Islamic etiquette concerning visits and invitations; the law that only the near relatives could visit the holy wives in their houses; as for the other men, they could speak to or ask them a thing from behind a curtain; the injunction that the Holy Prophet's wives were forbidden for the Muslims like their mothers; and none could marry any of them after him.
8. In verses 56-57 warning was given to stop criticizing the Holy Prophet's marriage and his domestic life, and the believers instructed not to indulge in fault finding like the enemies of Islam, but to invoke the blessings of Allah for their Prophet; moreover, they were instructed

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that they should avoid falsely accusing one another even among themselves, not to speak of the person of the Prophet.

9. In verse 59 the third step for social reform was taken. All the Muslim women were commanded that they should come out well covered with the outer garments and covering their faces whenever they came out of their houses for a genuine need.

After this till the end of the Surah the hypocrites and other foolish and mean people have been rebuked for the propaganda that they were carrying on at that time against Islam and the Muslims.

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يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۝ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا ۝ ۱

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Obey	تُطِعِ	And not	وَلَا	Allah	اللَّهُ
Verily	إِنَّ	And the hypocrites	وَالْمُنَافِقِينَ	The disbelievers	الْكَافِرِينَ
All-Knower	عَلَيْمًا	Is	كَانَ	Allah	اللَّهُ
				All-Wise	حَكِيمًا

Translit	<i>Yā 'Ayyuhā An-Nabīyu Attaqi Allāha Wa Lā Tuṭi`i Al-Kāfirīna Wa Al-Munāfiqīna 'Inna Allāha Kāna 'Alīmāan Ḥakīmāan</i>
AhmedAli	اے بھی الٰہ سے ڈار اور کافروں اور منافقوں کا کمانہ مان بے شک الٰہ جانے والا حکمت والا بے
Jalandhry	اے پیغمبر خدا سے ڈرتے رہنا اور کافروں اور منافقوں کا کمانہ ماننا۔ بے شک خدا جانے والا اور حکمت والا بے
YusufAli	O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom.
M.Khan	O Prophet (Muhammad SAW)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise.
Pickthal	O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.
Shakir	O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ ۝ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ۲

Is inspired	يُوحَى	That which	مَا	And follow	وَاتَّبِعْ
Your Lord	رَبِّكَ ۝	From	مِنْ	To you	إِلَيْكَ
Is	كَانَ	Allah	اللَّهُ	Verily	إِنَّ
Well-Accquainted	خَبِيرًا	You do	تَعْمَلُونَ	With what	بِمَا

Translit	<i>Wa Attabi` Mā Yūhá `Ilayka Min Rabbika 'Inna Allāha Kāna Bimā Ta`malūna Khabīrāan</i>
AhmedAli	اور اس کی تبعداری کرو یہ رب کی طرف سے تیری طرف بھیجا گیا ہے بے شک الٰہ تمہارے کاموں سے نبڑا رہے
Jalandhry	اور جو (کتاب) تم کو تمہارے پروردگار کی طرف سے وحی کی جاتی ہے اُسی کی پیروی کئے جانا۔ بے شک خدا تمہارے سب عملوں سے نبڑا رہے
YusufAli	But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.
M.Khan	And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Accquainted with what you do.
Pickthal	And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.
Shakir	And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

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وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٣﴾

Allah	الله	In	على	And put your trust	وَتَوَكَّلْ
As a trustee	وَكِيلًا	Allah	بِاللَّهِ	And is sufficient	وَكَفَى

Translit	Wa Tawakkal `Alá Allāhi Wa Kafá Billāhi Wa Kílāan
AhmedAli	اور اللہ پر بھروسہ کر اور اللہ ہی کار ساز کافی ہے
Jalandhry	اور خدا پر بھروسہ رکھنا۔ اور خدا ہی کار ساز کافی ہے
YusufAli	And put thy trust in Allah, and enough is Allah as a Disposer of affairs.
M.Khan	And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee, or Disposer of affairs).
Pickthal	And put thy trust in Allah, for Allah is sufficient as Trustee.
Shakir	And rely on Allah; and Allah is sufficient for a Protector.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبِيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ الَّا نِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذُلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقُّ وَهُوَ يَهْدِي

السَّيِّلَ ﴿٤﴾

Allah	الله	Made	جعل	Not	ما
Two hearts	قَلْبَيْنِ	(from)	منْ	For any man	لِرَجُلٍ
And not	وَمَا	His body	جَوْفِهِ	In	فِي
Whom	الَّا نِي	Your wives	أَزْوَاجَكُمْ	He made	جَعَلَ
Your real mothers	أُمَّهَاتِكُمْ	Of them	مِنْهُنَّ	You declare to be like your monther's backs	تُظَاهِرُونَ
Your adopted sons	أَدْعِيَاءَكُمْ	He made	جَعَلَ	And not	وَمَا
(is) your saying	قَوْلُكُمْ	That	ذُلِكُمْ	Your real sons	أَبْنَاءَكُمْ
Says	يَقُولُ	And Allah	وَاللَّهُ	With your mouths	بِأَفْوَاهِكُمْ
Guides	يَهْدِي	And He	وَهُوَ	The truth	الْحَقُّ
				(to) the (Right) Way	السَّيِّلَ

Translit	Mā Ja`ala Allāhu Lirajulin Min Qalbayni Fī Jawfihī Wa Mā Ja`ala 'Azwājakumu Al-Lā'ī Tužāhirūna Minhunna 'Ummahātikum Wa Mā Ja`ala 'Ad'iyā'akum 'Abnā'akum Dhālikum Qawlukum Bi'afwāhikum Wa Allāhu Yaqūlu Al-Ḥaqqa Wa Huwa Yahdī As-Sabīla
AhmedAli	اللہ نے کسی شخص کے سینہ میں دودل نہیں بنائے اور نہ اللہ نے تمہارے ان بیویوں کو جن سے تم اٹھا کرتے ہو تمہاری ماں بنایا ہے اور نہ تمہارے منہ بولے بیٹوں کو تمہارا بیٹا بنایا ہے یہ تمہارے منہ کی بات ہے اور اللہ ہی فرماتا ہے اور وہی سیدھا راستہ بتاتا ہے

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Jalandry	نَذَنَّتْ كُسْيَ آدَمِيَ كَهْ پَلَوْ مِينْ دَوَلَ نَمِينْ بَنَّاَنَّهَ - اور نَهَ تَمَارِي عَوْرَتُوںْ كَوْجَنْ كَوْتُمْ مَانْ كَهْ بَيْتَخَتَهْ بُو تَمَارِي مَانْ بَنَّاَيَا اور نَهَ تَمَارِي لَے پَالَكُونْ كَوْتَمَارَے بَيْتَخَتَهْ بَنَّاَيَا - يَهْ سَبْ تَمَارِي مَنَكِي بَاتِيَنْ مِينْ - اور خَدَأْ توْچَيْ بَاتِ فَرِمَاتَهْ بَهْ اَوْرَوْيِي سِيدَهَارَسَتَهْ دَكَحَاتَهْ بَهْ
YusufAli	Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.
M.Khan	Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zîhâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.
Pickthal	Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah sayeth the truth and He sheweth the way.
Shakir	Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۝ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيْكُمْ ۝ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعْمَدَتْ قُلُوبُكُمْ ۝ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

﴿5﴾

That	هُوَ	By their fathers	لِآبَائِهِمْ	Call them	ادْعُوهُمْ
Allah	اللَّهُ	With	عِنْدَ	(is) more just	أَقْسَطُ
You know	تَعْلَمُوا	Not	لَمْ	But if	فَإِنْ
In	فِي	(call them) your brothers	فِيْخَوَانُكُمْ	Their fathers	آبَاءَهُمْ
And there is no	وَلَيْسَ	And your freed slaves	وَمَوَالِيْكُمْ	The religion (Islam)	الَّدِينِ
In what	فِيمَا	Sin	جُنَاحٌ	On you	عَلَيْكُمْ
Except	وَلَكِنْ	Therein	بِهِ	You make a mistake	أَخْطَأْتُمْ
Your hears	قُلُوبُكُمْ	Deliverately intended	تَعْمَدْتْ	What	مَا
Oft-Forgiving	غَفُورًا	Allah	اللَّهُ	And is	وَكَانَ
				Most Merciful	رَحِيمًا

Translit	Ad'ūhum Li'abā'ihim Huwa 'Aqsaṭu 'Inda Allāhi Fa'in Lam Ta'lamu 'Abā'ahum Fa'ikhwānukum Fī Ad-Dīni Wa Mawālikum Wa Layṣa 'Alaykum JunāḤun Fīmā 'Akhaṭa'tum BihiWa Lakin Mā Ta'ammadat Qulubukum Wa Kāna Allāhu Ghafūrāan Rahīmāan
AhmedAli	انہیں ان کے اصلی باپوں کے نام سے پکارو اللہ کے ہاں یہی پورا انساف ہے سو گر تمیں ان کے باپ معلوم نہ ہوں تو تمہارے دینی بھائی اور دوست میں اور تمیں اس میں بھول پوک ہو جائے تو تم پر کچھ گناہ نہیں لیکن وہ جو تم دل کے ارادہ سے کرو اور اللہ نہیں والہ میریان ہے

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Jalandhry	مومنو لے پالکوں کو ان کے (اصلی) باپوں کے نام سے پکارا کرو۔ کہ خدا کے نزدیک یہی بات درست ہے۔ اگر تم کو ان کے باپوں کے نام معلوم نہ ہوں تو دین میں وہ تمہارے بھائی اور دوست میں اور جو بات تم سے غلطی سے ہو گئی ہو اس میں تم پر کچھ گناہ نہیں۔ لیکن جو قصد ملی سے کرو (اس پر موافذہ ہے) اور نہ بخشنے والا مہربان ہے
YusufAli	Call them by (the names) of their fathers: that is juster in the sight of Allah but if ye know not their father's (names, call them), your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.
M.Khan	Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.
Pickthal	Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Forgiving, Merciful.
Shakir	Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَرْجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَيْيَ أُولَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي

الْكِتَابِ مَسْطُورًا ۶

To the believers	بِالْمُؤْمِنِينَ	(is) closer	أَوْلَىٰ	The Prophet	النَّبِيُّ
And his wives	وَأَرْجُهُ	Their own selves	أَنفُسِهِمْ ۖ	Than	مِنْ
Blood relations	الْأَرْحَامِ	And those who are	وَأُولُو	(are) their mothers	أُمَّهَاتُهُمْ ۗ
To each other	بَعْضٍ	(are) closer	أَوْلَىٰ	Some of them	بَعْضُهُمْ
(of) Allah	اللَّهِ	The Decree	كِتَابٍ	In	فِي
And the emigrants	وَالْمُهَاجِرِينَ	The believers	الْمُؤْمِنِينَ	Than	مِنْ
You do	تَفْعَلُوا	That	أَنْ	Except	إِلَّا
Kindness	مَعْرُوفًا ۚ	Your brothers	أُولَائِكُمْ	To	إِلَيْ
In	فِي	This	ذَلِكَ	Has been	كَانَ
		written	مَسْطُورًا	Book (of Divine Decrees)	الْكِتَابِ

Translit	An-Nabîyu 'Awlâ Bil-Mu'uminâ Min 'Anfusihim Wa 'Azwâjahu 'Ummahâtuhum Wa 'Ulû Al-'Arhâmi Ba 'dhum 'Awlâ Biba 'din Fî Kitâbi Allâhi Mina Al-Mu'uminâ Wa Al-Muhâjirâna 'Illâ'An Taf'alû 'Ilâ 'Awliyâ'ikum Ma 'rûfâan Kâna Dhâlikâ Fî Al-Kitâbi Masfûrâan
AhmedAli	نبی مسلمانوں کے معاملہ میں ان سے بھی نی ادہ دلی دینے کا خدار ہے اور اس کی بیویاں ان کی ماں میں میں اور رشتہ دار الٰہ کی کتاب میں ایک دوسرے

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	سے زیاد تعلق رکھتے ہیں بہ نسبت دوسرے مومنین اور مجاہین کے مگر یہ کہ تم اپنے دوستوں سے کچھ سلوک کرنا چاہو یہ بات لوح محفوظ میں لکھی ہوئی ہے
Jalandhry	پیغمبر مونموں پر ان کی جانوں سے بھی زیادہ حق رکھتے ہیں اور پیغمبر کی بیویاں ان کی مائیں ہیں۔ اور رشتہ دار آپس میں کتاب اللہ کے زو سے مسلمانوں اور مجاہدوں سے ایک دوسرے (کے ترکے) کے زیادہ خدار میں۔ مگر یہ کہ تم اپنے دوستوں سے احشان کرنا چاہو (تو اور بات ہے)۔ یہ حکم کتاب یعنی (قرآن) میں لکھ دیا گیا ہے
YusufAli	The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah, than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).
M.Khan	The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhajirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees (Al-Lauh Al-Mâhfûz).
Pickthal	The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
Shakir	The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ۝ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِظًا ﴿7﴾

From	مِنْ	We took	أَخَذْنَا	And (remember) when	وَإِذْ
And from you	وَمِنْكَ	Their covenant	مِيثَاقَهُمْ	The Prophets	النَّبِيِّينَ
And Abraham	وَإِبْرَاهِيمَ	Noah	نُوحٍ	And from	وَمِنْ
Son	ابْنِ	And Jesus	وَعِيسَى	And Moses	وَمُوسَى
From them	مِنْهُمْ	We took	وَأَخَذْنَا	(of) Mary	مَرْيَمَ ۝
		A strong	غَلِظًا	Covenant	مِيثَاقًا

Translit	Wa 'Idh 'Akhdhnâ Mina An-Nabîyîna Mîthâqahum Wa Minka Wa Min Nûhîn Wa 'Ibrâhîma Wa Mûsa Wa 'Isâ Abni Maryama Wa 'Akhdhnâ Minhum Mîthâqâan Ghâlîzâan
AhmedAli	اوجب ہم نے نبیوں سے عمد لیا اور آپ سے اور نوح اور ابراہیم اور موسیٰ اور مریم کے بیٹے عیسیٰ سے بھی اور ان سے ہم نے پاک عمد لیا تھا
Jalandhry	اوجب ہم نے پیغمبروں سے عمد لیا اور تم سے نوح سے اور ابراہیم سے اور موسیٰ سے اور مریم کے بیٹے عیسیٰ سے۔ اور عمد بھی ان سے پاک لیا
YusufAli	And remember We took from the Prophets their Covenant: and from thee: from Noah, Abraham, Moses, and Jesus, the son of Mary: We took from them a solemn Covenant:
M.Khan	And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses), and 'Isâ (Jesus), son of Maryam (Mary). We took from them a strong covenant.
Pickthal	And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and

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	Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
Shakir	And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۝ وَأَعَدَ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝ 8

About	عَنْ	The truthful	الصَّادِقِينَ	That He may ask	لِيَسْأَلَ
For the disbelievers	لِلْكَافِرِينَ	And He has prepared	وَأَعَدَ	Their truth	صِدْقِهِمْ ۝
		painful	أَلِيمًا	A torment	عَذَابًا

Translit	Liyas'ala Aṣ-Ṣādiqīnā 'An Ṣidqihim Wa 'A`adda Lilkāfirīnā `Adhābāan 'Alīmāan
AhmedAli	تمگہ پھون سے ان کے بچ کا حال دریافت کرے اور کافروں کے لیے درماک عذاب تیار کیا ہے
Jalandhry	تمگہ بچ کنے والوں سے ان کی بچائی کے بارے میں دریافت کرے اور اس نے کافروں کے لئے کھو دینے والا عذاب تیار کر کھا ہے
YusufAli	That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous Penalty.
M.Khan	That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
Pickthal	That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.
Shakir	That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتُكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِحَّاً وَجُنُودًا لَمْ تَرَوْهَا ۝ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝ 9

Believe	آمُنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
(of) Allah	اللَّهُ	Favour	نِعْمَةً	Remember	اذْكُرُوا
There came against you	جَاءَتُكُمْ	When	إِذْ	To you	عَلَيْكُمْ
Against them	عَلَيْهِمْ	And We ent	فَأَرْسَلْنَا	Hosts (soldiers)	جُنُودٌ
Not	لَمْ	And forces (soldiers)	وَجُنُودًا	Winds	رِحَّا
Allah	اللَّهُ	And is	وَكَانَ	You saw them	تَرَوْهَا ۝
All-Seer	بَصِيرًا	You do	تَعْمَلُونَ	Of what	بِمَا

Translit	Yā 'Ayyūhā Al-Ladhīna 'Āmanū Adhkuru Ni'mata Allāhi 'Alaykum 'Idh Jā'atkum JunūdunFa'arsalnā 'Alayhim Rīhāan Wa Junūdāan Lam Tarawhā Wa Kāna Allāhu Bimā Ta'malūna Baṣīrāan
AhmedAli	اے ایاں والوں کے احسان کو یاد کرو جو تم پر کئی لشکر چڑھ آئے پھر ہم نے ان پر ایک آندھی بھیجی اور وہ لشکر بھیجے جنہیں تم نے نہیں دیکھا اور جو کچھ تم کر رہے تھے الہ دیکھ رہا تھا

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Jalandhry	موموند اکی اُس مہربانی کو یاد کرو جو (اُس نے) تم پر (اُس وقت کی) جب فوجیں تم پر (عملہ کرنے کو) آئیں۔ تو ہم نے ان پر ہوا بیجھی اور ایسے لشکر (نازل کئے) جن کو تم دیکھ نہیں سکتے تھے۔ اور جو کام تم کرتے ہو غداں کو بیکھ رہا ہے
YusufAli	O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you); but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do.
M.Khan	O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the Confederates)]. And Allâh is Ever All-Seer of what you do.
Pickthal	O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.
Shakir	O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

**إِذْ جَاءُوكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ رَأَغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَاجِرَ
وَتَظْنُونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾**

From	منْ	They came upon you	جَاءُوكُمْ	When	إِذْ
Below	أَسْفَلَ	And from	وَمِنْ	Above you	فَوْقَكُمْ
Grew wild	رَأَغَتِ	And when	وَإِذْ	You	مِنْكُمْ
The hearts	الْقُلُوبُ	And reached	وَبَلَغَتِ	The eyes	الْأَبْصَارُ
About Allah	بِاللَّهِ	And you were doubting	وَتَظْنُونَ	The throats	الْحَاجِرَ
				All doubts	الظُّنُونَا

Translit	'Idh Jā'ukum Min Fawqikum Wa Min 'Asfala Minkum Wa 'Idh Zāghati Al-'Abṣaru Wa Balaghati Al-Qulūbu Al-Hānājira Wa Tažunnūna Billāhi Až-Žunūna
AhmedAli	جب وہ لوگ تم پر تمہارے اوپر کی طرف سے چڑھ آئے اور جب آنکھیں پھر گئیں اور کچھ منہ کو آنے لگے تھے اور تم الہ کے ساتھ طرح طرح کے گان کر رہے تھے
Jalandhry	جب وہ تمہارے اوپر یعنی کی طرف سے تم پر چڑھ آئے اور جب آنکھیں پھر گئیں اور دل (مارے دہشت کے) گلوں تک پہنچ گئے اور تم خدا کی نسبت طرح طرح کے گان کرنے لگے
YusufAli	Behold! they came on you from above you and from below you, and behold the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!
M.Khan	When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.
Pickthal	When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.
Shakir	When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

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سورة الأحزاب

هُنَالِكَ ابْتُلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

The believers	الْمُؤْمِنُونَ	Were tried	ابْتُلَى	There	هُنَالِكَ
A mighty	شَدِيدًا	Shake	زِلْزَالًا	And shaken	وَزُلْزِلُوا

Translit	Hunālika Abtuliya Al-Mu'uminūna Wa Zulzilū Zilzalāan Shadīdāan
AhmedAli	اس موقع پر ایماندار آزمائے گئے اور سخت بلادیے گئے
Jalandhry	دہاں مومن آزمائے گئے اور سخت طور پر بلائے گئے
YusufAli	In that situation were the Believers tried: they were shaken as by a tremendous shaking.
M.Khan	There, the believers were tried and shaken with a mighty shock.
Pickthal	There were the believers sorely tried, and shaken with a mighty shock.
Shakir	There the believers were tried and they were shaken with severe shaking.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

The hypocrites	الْمُنَافِقُونَ	Said	يَقُولُ	And when	وَإِذْ
Their hearts	فُلُوبِهِمْ	In	فِي	And those (who)	وَالَّذِينَ
Did not promise	وَعَدَنَا	Not	مَا	(is) a disease (doubt)	مَرَضٌ
But	إِلَّا	And His Messenger	وَرَسُولُهُ	Allah	الَّهُ
				delusions	غُرُورًا

Translit	Wa 'Idh Yaqūlu Al-Munāfiqūna Wa Al-Ladhīna Fī Qulūbihim Maradūn Mā Wa `adanā Allāhu Wa Rasūluhu 'Illā Ghurūrāan
AhmedAli	اور جب کہ منافق اور حن کے دلوں میں شک تھا کہنے لگے کہ اللہ اور اس کے رسول نے جو ہم سے وعدہ کیا تھا صرف دھوکا ہی تھا
Jalandhry	اور جب منافق اور وہ لوگ جن کے دلوں میں بیماری ہے کہنے لگے کہ نہ اور اس کے رسول نے ہم سے محض دھوکے کا وعدہ کیا تھا
YusufAli	And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"
M.Khan	And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (SAW) promised us nothing but delusion!"
Pickthal	And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.
Shakir	And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

**وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجُعوا ۝ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۝ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾**

A party	طَائِفَةٌ	Said	قَالَتْ	And when	وَإِذْ
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سورة الأحزاب

(of) Yathrib	يَثْرِبٌ	O people	يَا أَهْلَ	Of them	مِنْهُمْ
For you	لَكُمْ	Stand	مُقَامٌ	(there is) no	لَا
A band	فَرِيقٌ	And ask for permission	وَيَسْتَأْذِنُ	Therefore go back	فَارْجِعُوۤا
Saying	يَقُولُونَ	(of) the Prophet	النَّبِيِّ	Of them	مِنْهُمْ
Lie open	عَوْرَةٌ	Our homs	بُيُوتَنَا	Truly	إِنَّ
La open	بِعَوْرَةٍ	They are	هُنَّ	And not	وَمَا
But	إِلَّا	They wished	بُرِيدُونَ	Not	إِنْ
				To flee	فِرَارًا

Translit	Wa 'Idh Qālat Tā'ifatun Minhum Yā 'Ahla Yathriba Lā Muqāma Lakum Fārji`ū Wa Yasta'dhinu Farīqun Minhumu An-Nabīya Yaqūlūna 'Inna Buyūtanā `Awratun Wa Mā Hiya Bi`awratin 'In Yurīdūna 'Illā Firārāan
AhmedAli	اور جب کہ ان میں سے ایک جماعت کئے لگی اے مدینہ والو! تمہارے لیے ٹھیرنے کا موقع نہیں سولوٹ چلو اور ان میں سے کچھ لوگ نبی سے رخصت مانگنے لگے کہنے لگے کہ ہمارے گھر اکیلے میں اور حالانکہ وہ اکیلے نہ تھے وہ صرف بھاگنا پاہتے تھے
Jalandhry	اور جب ان میں سے ایک جماعت کھتی تھی کہ اے اہل مدینہ (یہاں) تمہارے ٹھیرنے کا مقام نہیں تو لوٹ چلو۔ اور ایک گروہ ان میں سے پینٹمبر سے اجازت مانگنے اور کھنے لگا کر ہمارے گھر کھلے پڑے میں حالانکہ وہ کھلے نہیں تھے۔ وہ تو صرف بھاگنا پاہتے تھے
YusufAli	Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet, saying "Truly our houses are bare and exposed", though they were not exposed: they intended nothing but to run away.
M.Khan	And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
Pickthal	And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.
Shakir	And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.

وَلَوْ دُخَلْتُ عَلَيْهِمْ مِنْ أَفْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَا تَوْهَا وَمَا تَلَبَّشُوا بِهَا إِلَّا يَسِيرًا ﴿14﴾

On them	عَلَيْهِمْ	Had entered	دُخَلْتُ	And if	وَلَوْ
Then	ثُمَّ	All its sides	أَفْطَارِهَا	From	مِنْ
They would have committed it	لَا تَوْهَا	To trial (i.e. renegade from Islam to polytheism)	الْفِتْنَةَ	They had been exhorted	سُئِلُوا
With it	بِهَا	They would have hesitated	تَلَبَّشُوا	And not	وَمَا
		A little	يَسِيرًا	But	إِلَّا

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

Translit	<i>Wa Law Dukhilat `Alayhim Min 'Aqṭāriḥā Thumma Su'ilū Al-Fitnata La'ātawhā Wa Mā Talabbathū Bihā Illā Yasīrāan</i>
AhmedAli	اور اگر کسی طرف سے کوئی ان پر گھس آتا پھر ان سے فنا کی درخواست کی جاتی تو فاد پر آنادہ ہو جاتے اور دیر نہ کرتے مگر بہت ہی کم
Jalandhry	اور اگر (فیں) اطاف مدینہ سے ان پر آدالٰی ہوں پھر ان سے غانہ جگل کے لئے کہا جائے تو (فوا) کرنے لگیں اور اس کے لئے بہت ہی کم توقف کریں
YusufAli	And if an entry had been effected to them from the sides of the (City), and they had been incited to sedition they would certainly have brought it to pass, with none but a brief delay!
M.Khan	And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islām to polytheism) they would surely have committed it and would have hesitated thereupon but little.
Pickthal	If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.
Shakir	And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

﴿15﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلٍ لَا يُؤْلُونَ الْأَذْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْتُوًلا

Made a covenant with	عَاهَدُوا	They had	كَانُوا	And indeed	وَلَقَدْ
Not	لَا	Before	مِنْ قَبْلٍ	Allah	الَّهُ
And (must) be	وَكَانَ	Their backs	الْأَذْبَارَ ۚ	To turn	يُؤْلُونَ
Answered for	مَسْتُوًلا	Allah	اللَّهِ	Covenant with	عَهْدٌ

Translit	<i>Wa Laqad Kānū `Āhadū Allāha Min Qablu Lā Yuwallūna Al-'Adbāra Wa Kāna `Ahdu Allāhi Mas'ūlāan</i>
AhmedAli	حالانکہ اس سے پہلے اللہ سے عد کر کچے تھے کہ پیغمبر نبی پیغمبرین گے اور اللہ سے عمد کرنے کی باز پس ہو گی
Jalandhry	حالانکہ پہلے خدا سے اقرار کر کچے تھے کہ پیغمبر نبی پیغمبرین گے۔ اور خدا سے (جو) اقرار (کیا جاتا ہے اُس کی) ضرور پر شہ ہو گی
YusufAli	And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.
M.Khan	And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for.
Pickthal	And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.
Shakir	And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall be inquired of.

﴿16﴾ قُلْ لَنْ يَنْفَعُكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا

Avail you	يَنْفَعُكُمْ	Will never	لَنْ	Say	قُلْ
You flee	فَرَرْتُمْ	If	إِنْ	Flight	الْفِرَارُ
Or	أَوْ	Death	الْمَوْتِ	From	مِنْ
Not	لَا	And then	وَإِذَا	Killing	الْقَتْلِ

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سورة الأحزاب

A little	فَلِيلًا	But	إِلَّا	You will enjoy	تُمْتَعُونَ
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Translit	<i>Qul Lan Yanfa`akumu Al-Firāru 'In Farartum Mina Al-Mawti 'Awi Al-Qatli Wa 'Idhāan Lā Tumatta `una 'Illā Qalilāan</i>
AhmedAli	کہ دو اگر تم موت یا قتل سے بھاگو گے تو تمیں کوئی فائدہ نہیں ہو گا اور اس وقت سوائے تھوڑے دونوں کے نفع نہیں اٹھاؤ گے
Jalandhry	کہ دو کہ اگر تم مرنے یا مارے سے بھاگتے ہو تو بھاگنا تم کو فائدہ نہیں دے گا اور اس وقت تم بہت ہی کم فائدہ اٹھاؤ گے
YusufAli	Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"
M.Khan	Say (O Muhammad SAW to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"
Pickthal	Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.
Shakir	Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

قُلْ مَنْ ذَا الَّذِي يَغْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۚ

﴿17﴾

He	ذَا	Who is	مَنْ	Say	قُلْ
From	مِنْ	Can protect you	يَغْصِمُكُمْ	Who	الَّذِي
He intends	أَرَادَ	If	إِنْ	Allah	اللَّهِ
Or	أَوْ	Harm	سُوءًا	For you	بِكُمْ
Mercy	رَحْمَةً ۚ	On you	بِكُمْ	Intends	أَرَادَ
For themselves	لَهُمْ	They will find	يَجِدُونَ	And not	وَلَا
A protector (guardian)	وَلِيًّا	Allah	اللَّهِ	Other than	مِنْ دُونِ
		A helper	نَصِيرًا	Nor	وَلَا

Translit	<i>Qul Man Dhā Al-Ladhī Ya`simukum Mina Allāhi 'In 'Arāda Bikum Sū'ān 'Aw 'Arāda Bikum Raḥmatan Wa Lā Yajidūna Lahum Min Dūni Allāhi Walīyān Wa Lā Naṣīrān</i>
AhmedAli	کہ دو کون ہے جو تمیں اللہ سے بچا سکے اگر وہ تمہارے ساتھ برائی کرنا پا ہے یا تم پر مہربانی کرنا پا ہے اور اللہ کے سوائے کوئی اپنا حامی پائیں گے اور نہ کوئی مدگار
Jalandhry	کہ دو کہ اگر غدا تمہارے ساتھ برائی کا ارادہ کرے تو کون تم کو اس سے بچا سکتا ہے یا اگر تم پر مہربانی کرنی پا ہے تو (کون اس کو ہٹا سکتا ہے) اور یہ لوگ غذا کے سوا کسی کوئی اپنا دوست پائیں گے اور نہ مدگار
YusufAli	Say: "Who is it that can screen you from Allah if it be His wish to give you Punishment or to give you Mercy?" Nor will they find for themselves, besides Allah any protector or helper.
M.Khan	Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any Walī (protector, supporter) or any helper.

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Pickthal	Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.
Shakir	Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لَاخْوَانِهِمْ هَلْمَ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾

﴿ 18 ﴾

Allah	الله	Knows	يَعْلَمُ	Verily	قَدْ
And those who say	وَالْقَائِلِينَ	From among you	مِنْكُمْ	Those who keep back (men) from fighting	الْمُعَوِّقِينَ
Towards us	إِلَيْنَا	Come here	هَلْمَ	To their brothers	لَاخْوَانِهِمْ
(to) the battle	الْبَأْسَ	They (themselves) come	يَأْتُونَ	And not	وَلَا
		A little	قَلِيلًا	Except	إِلَّا

Translit	<i>Qad Ya`lamu Allāhu Al-Mu`awwidhīna Minkum Wa Al-Qā'ilīna Li'ikhwānīhim Halumma 'Ilaynā Wa Lā Ya'tūna Al-Ba'sa 'Illā Qalīlān</i>
AhmedAli	تحقیق اللہ تم میں سے روکنے والوں کو جانتا ہے اور جو اپنے بھائیوں سے کہتے ہیں کہ ہمارے پاس آجاو اور لڑائی میں بہت ہی کم آتے ہیں
Jalandhry	ذاقتم میں سے ان لوگوں کو مجھی باتا ہے جو (لوگوں کو) منع کرتے ہیں اور اپنے بھائیوں سے کہتے ہیں کہ ہمارے پاس چلے آؤ۔ اور لڑائی میں نہیں آتے ملکم
YusufAli	Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us" but come not to the fight except for just a little while.
M.Khan	Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.
Pickthal	Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,
Shakir	Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,

أَشَحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتُهُمْ يَنْظُرُونَ إِلَيْكَ تَدْرُرُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ
مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشَحَّةً عَلَى الْخَيْرِ ۚ أُولَئِكَ لَمْ
يُؤْمِنُوا فَأَخْبَطَ اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝ ۱۹ ۝

Then when	فَإِذَا	Towards you	عَلَيْكُمْ	Being miserly	أَشَحَّةً
You will see them	رَأَيْتُهُمْ	Fear	الْخَوْفُ	Comes	جَاءَ
Revolving	تَدْرُرُ	To you	إِلَيْكَ	Loking	يَنْظُرُونَ
Hovers	يُغْشَى	Like (those of) one whom	كَالَّذِي	Their eyes	أَعْيُنُهُمْ

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Death	الْمُوتٌ	(from)	مِنْ	Over him	عَلَيْهِ
The fear	الْخَوْفُ	Departs	ذَهَبَ	But when	فَإِذَا
Sharp	جَدَادٍ	With tongues	بِالْسِنَةِ	They will smite you	سَلْقُوْكُمْ
Good	الْخَيْرٌ	Towards	عَلَىٰ	Miserly	أَشِحَّةً
Have believed	يُؤْمِنُوا	Not	لَمْ	Such	أُولَئِكَ
Their deeds	أَعْمَالَهُمْ	Allah	اللَّهُ	Therefore makes fruitless	فَأَحْبَطَ
For	عَلَىٰ	That	ذُلِكَ	And is	وَكَانَ
		Is ever easy	يَسِيرًا	Allah	اللَّهُ

Translit	'Ashiħħatañ `Alaykum Fa'idħā Jā'a Al-Kħawfu Ra'aytahum Yanżurūna 'Tlayka Tadūru 'A yunuhum Kālladħi Yughħshá `Alayhi Mina Al-Mawti Fa'idħā Dhahaba Al-Kħawfu Salaqūkum Bi'alsinatın Ħidādin 'Ashiħħatañ `Alá Al-Khayri 'Ulā'ika Lam Yu'uminū Fa'ahba ta Allāhu 'A mālahum Wa Kāna Dhālīka 'Alá Allāhi Yasirāan
AhmedAli	تم سے ہمدردی کرتے ہوئے پھر جب ڈر کا وقت آجائے تو تو انہیں دیکھے گا کہ تیری طرف دیکھتے میں ان کی آنکھیں پھرتی میں ہیسے کسی پر موت کی بے ہوشی آئے پھر جب ڈر جاتا رہے تو تمیں تیز زبانوں سے طعنہ دیتے میں مال کے لایچی میں یہ لوگ ایمان نہیں لائے تو واللہ نے ان کے تمام اعمال خالع کر دیے اور یہ بات اللہ پر بالکل آسان ہے
Jalandhry	(یہ اس لئے کہ) تمہارے بارے میں بخیل کرتے میں۔ پھر جب ڈر (کا وقت) آئے تو تم ان کو دیکھو کہ تمہاری طرف دیکھ رہے میں (اور) ان کی آنکھیں (اسی طرح) پھر رہی میں ہیسے کسی کو موت سے غشی آرہی ہو۔ پھر جب خوف جاتا رہے تو تیز زبانوں کے ساتھ تمہارے بارے میں زبان درازی کریں اور مال میں بخیل کریں۔ یہ لوگ (حقیقت میں) ایمان لائے ہی نہ تھے تو غافلے ان کے اعمال بر باد کر دیتے۔ اور یہ غدا کو آسان تما
YusufAli	Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allāh has made their deeds of none effect: and that is easy for Allāh.
M.Khan	Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allāh makes their deeds fruitless, and that is ever easy for Allāh.
Pickthal	Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allāh.
Shakir	Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

يَحْسِبُونَ الْأَحْرَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْرَابُ يَوْدُوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيْكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿20﴾

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Not	لَمْ	The confederates	الْأَحْزَابِ	They think	يَحْسِبُونَ
Should come	يُأْتِ	And if	وَإِنْ	Hve withdrawn	يَذْهَبُوا
If	لَوْ	They would wish	يَوْدُوا	The confederates	الْأَحْزَابُ
Among	فِي	In the deserts	بَادُونَ	They wsere	أَنْهُمْ
About	عَنْ	Asking	يَسْأَلُونَ	The Bedouins	الْأَعْرَابُ
They wsere	كَانُوا	And if	وَلَوْ	Your news	أَنْبَائُكُمْ
They would fight	قَاتُلُوا	Not	مَا	Among you	فِيكُمْ
		A little	قَلِيلًا	But	إِلَّا

Translit	Yâhsabûna Al-'Ahzâba Lam Yadh/habû Wa 'In Ya'ti Al-'Ahzâbu Yawaddû Law 'AnnahumBâdûna Fî Al-'A'râbi Yas'alûna 'An 'Anbâ'ikum Wa Law Kânû Fîkum Mâ Qâtalû Illâ Qalilâan
AhmedAli	خیال کرتے میں کہ فوجیں نہیں گئیں اور اگر فوجیں آجائیں تو آزدگریں کہ کاش ہم باہر گاؤں میں جاریں تماری نبیں پوچھا کریں اور اگر تم میں بھی ریں تو بہت ہی کم لڑیں
Jalandhry	(خوف کے سبب) خیال کرتے میں کہ فوجیں نہیں گئیں۔ اور اگر لشکر آجائیں تو تمغا کریں کہ (کاش) گھواروں میں جاریں (اور) تماری خبر پوچھا کریں۔ اور اگر تمارے درمیان ہوں تو روانی نہ کریں مگر کم
YusufAli	They think that the Confederates have not withdrawn; and if, the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.
M.Khan	They think that Al-'Ahzâb (the Confederates) have not yet withdrawn, and if Al-'Ahzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
Pickthal	They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.
Shakir	They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ مِّنْ كَانَ يَرْجُو اللَّهَ وَذَكَرَ اللَّهَ كَثِيرًا

﴿21﴾

In	فِي	You have	كَانَ لَكُمْ	Indeed	لَقَدْ
An example	أُسْوَةٌ	Of Allah	اللَّهِ	The Messenger of	رَسُولٍ
(was)	كَانَ	For him who	لِمَنْ	Good	حَسَنَةٌ
And Day	وَالْيَوْمَ	Allah	اللَّهُ	Hopes in	يَرْجُو
Allah	اللَّهُ	And remembers	وَذَكَرَ	The Last	الْآخِرَ
				much	كَثِيرًا

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Translit	<i>Laqad Kāna Lakum Fī Rasūlī Allāhi 'Uswatun Ḥasanatun Liman Kāna Yarjū Allāha Wa Al-Yawma Al-'Ākhira Wa Dhakara Allāha Kathīrāan</i>
AhmedAli	البٰتِه تَهَارَے لیے رسول اللٰہ میں اچھا نمونہ ہے جو اللٰہ اور قیامت کی امید رکھتا ہے اور اللٰہ کو بہت یاد کرتا ہے
Jalandhry	تم کو پیغمبر غدائلہ کی پیروی (کرنی) بہتر ہے (یعنی) اس شخص کو جسے غدا (سے ملنے) اور روز قیامت (کے آنے) کی امید ہو اور وہ غذا کا ذکر کثیر سے کرتا ہو
YusufAli	Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.
M.Khan	Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day and remembers Allâh much.
Pickthal	Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.
Shakir	Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ ۝ ۝ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿22﴾

The believers	الْمُؤْمِنُونَ	Saw	رأى	And when	وَلَمَّا
This is	هَذَا	They said	قَالُوا	The confederates	الْأَحْزَابَ
Allah	اللَّهُ	Promised us	وَعَدَنَا	What	مَا
Allah	اللَّهُ	And had spoken the truth	وَصَدَقَ	And His Messenger	وَرَسُولُهُ ۝ ۝
Increased them	زَادُهُمْ	And not	وَمَا	And His Messenger	وَرَسُولُهُ ۝
And submissiveness	وَتَسْلِيمًا	In faith	إِيمَانًا	Except	إِلَّا

Translit	<i>Wa Lammā Ra'ā Al-Mu'uminūna Al-'Ahzāba Qālū Hādhā Mā Wa`adanā Allāhu Wa Rasūluhu Wa Sadqa Allāhu Wa Rasūluhu Wa Mā Zādahum Illā 'Imānāan Wa Taslimāan</i>
AhmedAli	اور جب مومنوں نے فوجوں کو دیکھا تو کہا یہ وہ ہے جس کا ہم سے اللٰہ اور اس کے رسول نے چکا تھا اور اس سے ان کے ایمان اور فرمادباری میں ترقی ہو گئی
Jalandhry	اور جب مومنوں نے (کافروں کے) لشکر کو دیکھا تو کہنے لگے یہ وہی ہے جس کا غدا اور اس کے پیغمبر نے چکا تھا۔ اور اس سے ان کا ایمان اور اطاعت اور زیادہ ہو گئی
YusufAli	When the Believers saw the Confederate forces, they said: "This is what Allah and His Messenger had promised us, and Allah and his Messenger told us what was true." And it only added to their faith and their zeal in obedience.
M.Khan	And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad SAW) had promised us, and Allâh and His Messenger (Muhammad SAW) had spoken the truth, And it only added to their faith and to their submissiveness (to Allâh).
Pickthal	And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.
Shakir	And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah

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and His Messenger spoke the truth; and it only increased them in faith and submission.

**مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَتَنَتَّرُ
ۚ وَمَا بَدَّلُوا تَبْدِيلًا ۝ 23**

(are) men	رِجَالٌ	The belivers	الْمُؤْمِنِينَ	Among	مِنَ
They made covenant with	عَاهَدُوا	To what	مَا	Who have been true	صَدَقُوا
Of them	فَمِنْهُمْ	(on it)	عَلَيْهِ ۖ	Allah	اللَّهُ
Their obligations (have become martyrs)	نَحْبَهُ	Have fulfilled	قَضَى	Who	مَنْ
Are waiting	يَتَنَتَّرُ ۖ	(are) who	مَنْ	And some of them	وَمِنْهُمْ
In the least	تَبْدِيلًا	They changed (their covenant)	بَدَّلُوا	But never	وَمَا

Translit	Mina Al-Mu'uminā Rijālun Ṣadaqū Mā `Āhadū Allāha `Alayhi Faminhū Man Qadā Nahbahu Wa Minhū Man Yantažiru Wa Mā Baddalū Tabdīlāan
AhmedAli	ایمان والوں میں سے ایسے آدمی بھی ہیں جنہوں نے اللہ سے جو وعد کیا تھا اسے چکر دکھایا پھر ان میں سے بعض تو اپنا کام پورا کر لے اور بعض منتظر میں اور محمد میں کوئی تبدیل نہیں کی
Jalandhry	مومنوں میں تکنے ہی ایسے شخص میں کہ جو اقرار انہوں نے خدا سے کیا تھا اس کو چکر دکھایا۔ تو ان میں بعض ایسے ہیں جو اپنی نذر سے فارغ ہو گئے اور بعض ایسے ہیں کہ انتظار کر رہے ہیں اور انہوں نے (اپنے قول کو) ذرا بھی نہیں بدلا
YusufAli	Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme) and some (still) wait: but they have never changed (their determination) in the least:
M.Khan	Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least
Pickthal	Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;
Shakir	Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least

**لِيَجزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۖ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا ۝ 24**

The men of truth	الصَّادِقِينَ	Allah	اللَّهُ	That may reward	لِيَجزِيَ
The hypocrites	الْمُنَافِقِينَ	And punish	وَيُعَذِّبَ	For their truth	بِصِدْقِهِمْ
Or	أَوْ	He wills	شَاءَ	If	إِنْ

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Verily	إِنْ	(on) them	عَلَيْهِمْ	Forgive	يَنْتُوبَ
Oft-Forgiving	غَفُورًا	Is	كَانَ	Allah	اللَّهُ
				Most Merciful	رَحِيمًا

Translit	<i>Liyajziya Allāhu Aṣ-Ṣādiqīna Biṣidqihim Wa Yu`adhdhiba Al-Munāfiqīna 'In Shā'a 'Aw Yatūba `Alayhim 'Inna Allāha Kāna Ghafirāan Rahīmāan</i>
AhmedAli	ماکہ اللہ پتوں کو ان کے سچ کا بدلہ دے اور اگر چاہے تو منافقوں کو عذاب دے یا ان کی توبہ قبول کرے بے شک اللہ نہیں والا مربان ہے
Jalandhry	ماکہ خدا پتوں کو ان کی سچائی کا بدلہ دے اور منافقوں کو چاہے تو عذاب دے اور (چاہے) تو ان پر مرمانتی کرے۔ بے شک خدا نہیں والا مربان ہے
YusufAli	That Allah may reward the men of Truth, for their Truth and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites if He wills or accept their repentance by turning to them (in Mercy). Verily, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.
Shakir	That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.

وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۝ وَكَانَ اللَّهُ قَوِيًّا

﴿25﴾ عَزِيزًا

Those who	الَّذِينَ	Allah	اللَّهُ	And drove back	وَرَدَ
Not	لَمْ	In their rage	بِغَيْظِهِمْ	Disbelieved	كَفَرُوا
And is Sufficient	وَكَفَى	Advantage	خَيْرًا	They gained	يَنَالُوا
The Fighting	الْقِتَالَ	(for) the believers	الْمُؤْمِنِينَ	Allah	اللَّهُ
All-Strong	قَوِيًّا	Allah	اللَّهُ	And is	وَكَانَ
				All-Mighty	عَزِيزًا

Translit	<i>Waradda Allāhu Al-Ladhīna Kafarū Bighayžihim Lam Yanālū Khayrāan Wa Kafā Allāhu Al-Mu'uminīna Al-Qitāla Wa Kāna Allāhu Qawīyāan 'Azīzāan</i>
AhmedAli	اور اللہ نے کافروں کو ان کے غصے میں بھرا ہوئیا انبیاء کچھ بھی ہاتھ دیا اور اللہ نے مسلمانوں کی لڑائی اپنے ذمہ لے لی اور اللہ طاقت ور غالب ہے
Jalandhry	اور جو کافر تھے ان کو خدا نے پھیر دیا وہ اپنے غصے میں (بھرے ہوئے تھے) کچھ بھلانی حاصل نہ کر سکے۔ اور خدا مونوں کو لڑائی کے بارے میں کافی ہوا۔ اور خدا طاقتور (اور) زبردست ہے
YusufAli	And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain, and enough is Allah for the Believers in their fight. And Allah is full of Strength, Able to enforce His Will.
M.Khan	And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

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Pickthal	And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.
Shakir	And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَّاصِيهِمْ وَقَدَّفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿26﴾

Backed them	ظَاهَرُوهُمْ	Those who	الَّذِينَ	And brought down	وَأَنْزَلَ
(of) the Scripture	الْكِتَابِ	The People	أَهْلِ	Of	مِنْ
And cast	وَقَدَّفَ	Their forts	صَيَّاصِيهِمْ	From	مِنْ
Terror	الرُّعْبَ	Their hearts	قُلُوبِهِمُ	Into	فِي
And you made captives	وَتَأْسِرُونَ	You killed	تَقْتُلُونَ	A group	فَرِيقًا
				A group	فَرِيقًا

Translit	Wa 'Anzala Al-Ladhīna Žāharūhum Min 'Ahli Al-Kitābi Min Shayāṣīhim Wa Qadhafa Fī Qulūbihimu Ar-Ru`ba Farīqāan Taqtulūna Wa Ta'sirūna Farīqāan
AhmedAli	اور جن جن اہل کتاب نے ان کی مددی تھی انہیں ان کے قلعوں سے بیچے آئا دیا اور ان کے دلوں میں خوف ڈال دیا بعض کو تم قتل کرنے لگے اور بعض کو قید کر لیا
Jalandhry	اور اہل کتاب میں سے جنہوں نے ان کی مددی تھی ان کو ان کے قلعوں سے آئا دیا اور ان کے دلوں میں دہشت ڈال دی۔ تو قلعوں کو تم قتل کر دیتے تھے اور کلعوں کو قید کر لیتے تھے
YusufAli	And those of the people of the Book who aided them— Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made prisoners.
M.Khan	And those of the people of the Scripture who backed them (the disbelievers) Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
Pickthal	And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.
Shakir	And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

وَأَوْرَثْتُكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْنُوْهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا
﴿27﴾

And their houses	وَدِيَارَهُمْ	Their lands	أَرْضَهُمْ	And He caused you to inherit	وَأَوْرَثْتُكُمْ
Not	لَمْ	And a land which	وَأَرْضًا	And their riches (wealth)	وَأَمْوَالَهُمْ
Allah	اللَّهُ	And is	وَكَانَ	You had trodden	تَطْنُوْهَا ۚ

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Ting	شَيْءٌ	Every	كُلُّ	(on)	عَلَى
				Able to do	قَدِيرًا

Translit	Wa 'Awrahakum 'Ardahum Wa Diyārahum Wa 'Amwālahum Wa 'Ardaan Lam Tata'u'hā Wa Kāna Allāhu 'Alā Kulli Shay'in Qadīraan
AhmedAli	اور ان کی زمین اور ان کے مالوں کا تمیں مالک بنادیا اور زمین کا جس پر تم نے کبھی قدم نہیں رکھا تھا اور الہ ہر چیز پر قادر ہے
Jalandhry	اور ان کی زمین اور ان کے مال کا اور اس زمین کا جس میں تم نے پاؤں بھی نہیں رکھا تھا تم کو وارث بنادیا۔ اور خدا ہر چیز پر قدرت رکھتا ہے
YusufAli	And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.
M.Khan	And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.
Pickthal	And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.
Shakir	And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

يَا أَيُّهَا النَّبِيُّ قُلْ لَا زَوَاجَكَ إِنْ كُنْتَنَ تُرِدُنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أَمْتَعْكُنَ وَأَسْرَحْكُنَ

﴿28﴾ سَرَاحًا جَمِيلًا

Say	قُلْ	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
You (are)	كُنْتَ	If	إِنْ	To your wives	لَا زَوَاجَكَ
Worldly	الْدُّنْيَا	The life	الْحَيَاةَ	You desire	تُرِدُنَ
I will make you a provision	أَمْتَعْكُنَ	Then come	فَتَعَالَيْنَ	And its glitter	وَزِينَتَهَا
In a handsome	جَمِيلًا	Manner (divorce)	سَرَاحًا	And set you free	وَأَسْرَحْكُنَ

Translit	Yā 'Ayyuhā An-Nabīyu Qul Li'zwājika 'In Kuntunna Turidna Al-Ĥayā Ata Ad-Dunyā Wa Zinatahā Fata`ālayna 'Ummati kunna Wa 'Usarrihūnna Sarāħāan Jamilāan
AhmedAli	اے بھی بیویوں سے کہ دو اگر تمیں دنیا کی زندگی اور اس کی آرائش منظور ہے تو آئیں تمیں کچھ دے دلا کر ابھی طرح سے رخصت کر دوں
Jalandhry	اے پیغمبر بھی بیویوں سے کہ دو کہ اگر تم دنیا کی زندگی اور اس کی نیت و آرائش کی خواستگار ہو تو آئیں تمیں کچھ مال دوں اور ابھی طرح سے رخصت کر دوں
YusufAli	O Prophet! say to thy Consorts: "If it be that ye desire the life of this world, and its glitter— then come! I will provide for your enjoyment and set you free in a handsome manner."
M.Khan	O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).
Pickthal	O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
Shakir	O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

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وَإِنْ كُنْتُنَّ تُرِدُنَ اللَّهَ وَرَسُولُهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعْدَ لِلْمُحْسِنَاتِ مِنْكُنَ أَجْرًا عَظِيمًا

﴿29﴾

Desire	تُرِدُنَ	You	كُنْتُنَّ	And if	وَإِنْ
And the Home	وَالدَّارَ	And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ
Allah	اللَّهُ	Then verily	فِإِنَّ	(of) the Hereafter	الْآخِرَةَ
Amongst you	مِنْكُنَ	For the good-doers	لِلْمُحْسِنَاتِ	Has prepared	أَعْدَ
		An enormous	عَظِيمًا	Reward	أَجْرًا

Translit	Wa 'In Kuntunna Turidna Allāha Wa Rasūlahu Wa Ad-Dāra Al-'Ākhirata Fa'inna Allāha 'A'adda Lilmuhsināti Minkunna 'Ajrāan 'Azmāan
AhmedAli	اور اگر تم الہ اور اس کے رسول اور آخرت کو پاہنچی ہو تو الہ نے تم میں سے نیک بھقون کے لیے بڑا اجر تیار کیا ہے
Jalandhry	اور اگر تم غذا اور اس کے پیغمبر اور عاقبت کے گھر (یعنی بہشت) کی طلبگار ہو تو تم میں جو نیکوکاری کرنے والی میں ان کے لئے غذانے اور عظیم تیار کر رکھا ہے
YusufAli	But if ye seek Allah and His Messenger, and the Home of the Hereafter verily Allah has prepared for the well-doers amongst you a great reward.
M.Khan	But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for Al-Muhsināt (good-doers) amongst you an enormous reward.
Pickthal	But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
Shakir	And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعِفُ لَهَا الْعَذَابُ ضِعْفَيْنِ ۝ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿30﴾

Whoever	مَنْ	(of) the Prophet	النَّبِيِّ	O wives	يَا نِسَاءَ
Illegal sexual intercourse	بِفَاحِشَةٍ	Of you	مِنْكُنَ	Commits	يَأْتِ
For her	لَهَا	Will be doubled	يُضَاعِفُ	Open	مُبَيِّنَةٍ
And is	وَكَانَ	(twice)	ضِعْفَيْنِ ۝	The torment	الْعَذَابُ
Allah	اللَّهُ	For	عَلَى	That	ذَلِكَ
				(is) easy	يَسِيرًا

Translit	Yā Nisā'a An-Nabīyi Man Ya'ti Minkunna Bifāhishatin Mubayyinatin Yuḍā`af Lahā Al-'Adhābu Di'fayni Wa Kāna Dhālika 'Alā Allāhi Yasīrāan
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AhmedAli	اے نبی کی بیویوں میں سے جو کوئی کھلی ہوئی بدکاری کرے تو اسے دگنا عذاب دیا جائے گا اور یہ الٰہ پر آسان ہے
Jalandhry	اے پیغمبر کی بیویوں میں سے جو کوئی صریح ناشائستہ (الفاظ کہ کرسول الٰہ کو ایذا دینے کی) حرکت کرے گی۔ اس کو دونی سزا دی جائے گی۔ اور یہ (بات) ندا کو آسان ہے
YusufAli	O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.
M.Khan	O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.
Pickthal	O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
Shakir	O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.

وَمَنْ يَقْنُتْ مِنْكُنَ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

﴿31﴾

وَمَنْ	رِزْقًا كَرِيمًا	أَعْتَدْنَا لَهَا	نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ	وَأَعْتَدْنَا لَهَا	صَالِحًا نُؤْتِهَا أَجْرَهَا	وَرَسُولِهِ وَتَعْمَلْ	مِنْكُنَ لِلَّهِ	وَمَنْ يَقْنُتْ	أَنْ
And whoever	Rizqan Karimana	Provision	Karimana	Twice	Righteous good deeds	To Allah	And His Messenger	Is obedient	Of you
Twice	Righteous good deeds	Provision	Karimana	Worship	Chaste	Her reward	And does	And	For her
Righteous good deeds	Provision	Twice	Worship	Chaste	Chaste	Her reward	And does	And	Of you
Provision	Twice	Worship	Chaste	Chaste	Chaste	Her reward	And does	And	Of you

Translit	Wa Man Yaqnut Minkunna Lillahi Wa Rasulihai Wa Ta'mal Shalihaan Nu'utihai Ajrahai Marratayni Wa 'A'tadna Lahai Rizqan Karimana
AhmedAli	اور جو تم میں سے الٰہ اور اس کے رسول کی فرمانبرداری کرے گی اور نیک کام کرے گی تو ہم اسے اس کا دہرا اجر دیں گے اور ہم نے اس کے لیے عزت کا رزق بھی تیار کر رکھا ہے
Jalandhry	اور جو تم میں سے ندا اور اس کے رسول کی فرمانبردار بے گی اور غل نیک کرے گی۔ اس کو ہم دوناً ثواب دیں گے اور اس کے لئے ہم نے عزت کی روزی تیار کر رکھی ہے
YusufAli	But any of you that is devout in the service of Allah and His Messenger, and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.
M.Khan	And whosoever of you is obedient to Allâh and His Messenger SAW , and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karim (a noble provision -Paradise).
Pickthal	And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision.
Shakir	And whoever of you is obedient to Allah and His Messenger and does good, We will give to her reward doubly, and We have prepared for her an honorable sustenance.

The Holy Quran

The Coalition

Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَاحِدٍ مِنَ النِّسَاءِ ۝ إِنَّ اتَّقِيَّنَ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي
قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۝ 32 ۝

You are not	لَسْتُنَّ	(of) the Prophet	النَّبِيِّ	O wives	يَا نِسَاءً
Women	النِّسَاءُ ۝	(from)	مِنْ	Like any other	كَاحِدٍ
Then not	فَلَا	You fear (Allah)	اَتَّقِيَّنَ	If	إِنْ
Lest, he should be moved with desire	فَيَطْمَعَ	In speech	بِالْقَوْلِ	Be soft	تَخْضَعْنَ
His heart	قَلْبِهِ	In	فِي	Who	الَّذِي
A word	قَوْلًا	But speak	وَقُلْنَ	(Is) a disease	مَرَضٌ
				Good	مَعْرُوفًا

Translit	<i>Yā Nisā'a An-Nabīyi Lastunna Ka'ahādin Mina An-Nisā' 'Ini Attaqaytunna Falā Takhda'na Bil-Qawli Fayaṭma`a Al-Ladhi Fī Qalbihi Maraḍun Wa Qulna Qawlāan Ma`rūfāan</i>
AhmedAli	اے نبی کی بیویوں کی طرح نہیں ہو اگر تم اہل ہے ڈرتی رہو اور دبی زبان سے بات نہ کوئی کوئی کہ جس کے دل میں مرض ہے وہ طمع کرے گا اور بات معقول کو
Jalandhry	اے پیغمبر کی بیویوں اور عورتوں کی طرح نہیں ہو۔ اگر تم پر ہیز گارہنا پاہتی ہو تو کسی (انبی شخص سے) نرم نرم باہتی نہ کیا کرو تاکہ وہ شخص جس کے دل میں کسی طرح کا مرض ہے کوئی امید (نہ) پیدا کرے۔ اور ان دستور کے مطابق بات کیا کرو
YusufAli	O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.
M.Khan	O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
Pickthal	O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
Shakir	O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ الْجَاهِلِيَّةِ الْأُولَى ۝ وَأَقِمْ الصَّلَاةَ وَآتِنَ الزَّكَاةَ وَأَطْعِنَ
اللَّهَ وَرَسُولَهُ ۝ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا ۝ 33 ۝

Your homes	بُيُوتِكُنَّ	In	فِي	And stay	وَقَرْنَ
(like) display	تَبَرَّجْ	Display yourselves	تَبَرَّجْنَ	And do not	وَلَا
And offer perfectly	وَأَقِمْ	The first (one)	الْأُولَى ۝	(of) the times of ignorance	الْجَاهِلِيَّةِ
Zakah	الزَّكَاةَ	And give	وَآتِنَ	Prayer	الصَّلَاةَ

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سورة الأحزاب

And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ	And obey	وَأَطِعْنَ
Allah	اللَّهُ	Wishes	يُرِيدُ	Only	إِنَّمَا
Evil deeds	الرِّجْسَ	From you	عَنْكُمْ	To remove	لِذْهَبِ
And to purify you	وَبُطْهَرْكُمْ	(of) the house (of the Prophet)	الْبَيْتِ	O Family	أَهْلَ
				perfectly	تَطْهِيرًا

Translit	Wa Qarna Fī Buyūtikunna Wa Lā Tabarrajna Tabarruja Al-Jāhilīyat Al-'Ula Wa 'Aqimna Aṣ-Ṣalāta Wa 'Ātīna Az-Zakāta Wa 'Aṭī'na Allāha Wa Rasūlāhu Innamā Yurīdu Allāhu Liyudh/hiba 'Ankumu Ar-Rijsa 'Ahla Al-Bayti Wa Yuṭahhirakum Taṭhīrāan
AhmedAli	اور اپنے گھروں میں بیٹھی رہو اور گزشتہ زمانہ جاہلیت کی طرح بناؤ سیکھار دکھاتی نہ پھر وہ اور نماز پڑھو اور زکوٰۃ دو اور اللہ اور اس کے رسول کی فرمانبرداری کروالیہ یہی چاہتا ہے کہ اے اس گھر والوں سے ناپاکی دور کرے اور تمیں خوب پاک کرے
Jalandry	اور اپنے گھروں میں ٹھہری رہو اور جس طرح (پہلے) جاہلیت (کے دونوں) میں اظہار تجلی کرتی تھیں اس طرح نہیں نہ دکھاؤ۔ اور نماز پڑھتی رہو اور زکوٰۃ دینتی رہو اور خدا اور اس کے رسول کی فرمانبرداری کرتی رہو۔ اے (بینگہر کے) اہل بیت خدا چاہتا ہے کہ تم سے ناپاک (کامیل کپیل) دور کر دے اور تمیں بالکل پاک صاف کر دے
YusufAli	And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.
M.Khan	And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.
Pickthal	And stay in your houses. Bedizen not yourselves with the bedizement of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
Shakir	And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

وَادْكُرُنَّ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۝ إِنَّ اللَّهَ كَانَ لَطِيفًا خَيْرًا ۝ 34

Is recited	يُتْلَى	That which	مَا	And remember	وَادْكُرْنَ
From	مِنْ	Your houses	بُيُوتِكُنَّ	In	فِي
And the Wisdom	وَالْحِكْمَةِ	(of) Allah	اللَّهُ	The Verses	آيَاتِ
Is	كَانَ	Allah	اللَّهُ	Verily	إِنَّ
		Well-Acquainted	خَيْرًا	Most Courteous	لَطِيفًا

Translit	Wa Adhkurna Mā Yutlá Fī Buyūtikunna Min 'Āyāti Allāhi Wa Al-Ḥikmati 'Inna Allāha Kāna Laṭīfān Khabīrāan
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AhmedAli	اور تمہارے گھروں میں جو اہل کی آئتیں اور حکمت کی باتیں پڑھی جاتیں ہیں انہیں یاد رکھو بیشک اللہ رازدان نبدار ہے
Jalandhry	اور تمہارے گھروں میں جو نماکی آئتیں پڑھی جاتی ہیں اور حکمت (کی باتیں سنائی جاتی ہیں) ان کو یاد رکھو۔ بے شک ندا بریک ہیں اور بانجہر ہے
YusufAli	And recite what is rehearsed to you in your homes, of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).
M.Khan	And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.
Pickthal	And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.
Shakir	And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْقَانِتِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْذَّاكِرَاتِ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿35﴾

And the Muslims (female)	وَالْمُسْلِمَاتِ	The Muslims (male)	الْمُسْلِمِينَ	Verily	إِنَّ
And the obedient (males)	وَالْقَانِتِينَ	And the believers (female)	وَالْمُؤْمِنَاتِ	And the belivers (male)	وَالْمُؤْمِنِينَ
And those women who are truthful	وَالصَّادِقَاتِ	And those men who are truthful	وَالصَّادِقَينَ	And the obedient (females)	وَالْقَانِتَاتِ
And those men who are humble	وَالْخَاشِعِينَ	And those women whare are patient	وَالصَّابِرَاتِ	And those men who are patient	وَالصَّابِرِينَ
And those women who give charity	وَالْمُتَصَدِّقَاتِ	And those men who give charity	وَالْمُتَصَدِّقَينَ	And those women who are humble	وَالْخَاشِعَاتِ
And those men who guard	وَالْحَافِظِينَ	And those women who fast	وَالصَّائِمَاتِ	And those men who fast	وَالصَّائِمَاتِ
And those men who remember	وَالْذَّاكِرَاتِ	And those women who guard (it)	وَالْحَافِظَاتِ	Their chastity	فُرُوجَهُمْ
And those women who remember (Allah)		Much	كَثِيرًا	Allah	اللَّهُ
For them	لَهُمْ	Allah	اللَّهُ	Has prepared	أَعَدَ
A great	عَظِيمًا	And reward	وَأَجْرًا	Forgiveness	مَغْفِرَةً

Translit	'Inna Al-Muslimîna Wa Al-Muslimâti Wa Al-Mu'uminâna Wa Al-Uminâti Wa Al-Qânîtîna Wa Al-Qânîtâti Wa Aş-Şâdiqîna Wa Aş-Şâdiqâti Wa Aş-Şâbirîna Wa Aş-Şâbirâti Wa Al-Khâshi`îna Wa Al-Khâshi`âti Wa Al-Mutâṣaddiqîna Wa Al-Mutâṣaddiqâti Wa Aş-Şâ'imîna Wa Aş-Şâ'imâti Wa Al-Ḥâfiżîna Furûjahum Wa Al-Ḥâfiżâti Wa Adh-Dhâkirîna Allâha Kathîraan Wa Adh-Dhâkirâti 'A'adda Allâhu Lahum Maghfiratan Wa 'Ajrâan 'Ażîmâan
AhmedAli	بیشک اللہ نے مسلمان مردوں اور ایمان دار مردوں اور فرمانبردار عورتوں اور ایمان دار عورتوں اور پچھے مردوں اور پچھی عورتوں

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	<p>اور صبر کرنے والے مردوں اور صبر کرنے والی عورتوں اور عاجزی کرنے والے مردوں اور عاجزی کرنے والی عورتوں اور خیرات کرنے والے مردوں اور خیرات کرنے والی عورتوں اور روزہ دار مردوں اور روزہ دار عورتوں اور پاک دامن مردوں اور پاک دامن حضرت مولانا اور اللہ کو بہت یاد کرنے والے مردوں اور بہت یاد کرنے والی عورتوں کے لیے بخشش اور بردا اجر تیار کیا ہے</p>
Jalandhry	<p>(جو لوگ ندا کے آگے سر اطاعت خم کرنے والے ہیں یعنی) مسلمان مرد اور مسلمان عورتیں اور مومن مرد اور مومن عورتیں اور فرماں بردار مرد اور فرماں بردار عورتیں اور راست باز مرد اور راست باز عورتیں اور صبر کرنے والے مرد اور صبر کرنے والی عورتیں اور فرقہ کرنے والے مرد اور فرقہ کرنے والی عورتیں اور خیرات کرنے والے مرد اور خیرات کرنے والی عورتیں اور روزے رکھنے والے مرد اور روزے رکھنے والی عورتیں اور اپنی شرمگاہوں کی حفاظت کرنے والے مرد اور حفاظت کرنے والی عورتیں اور غدا کو کھرتے سے یاد کرنے والے مرد اور کھرتے سے یاد کرنے والی عورتیں۔ کچھ شک نہیں کہ ان کے لئے غدائے بخشش اور اجر عظیم تیار کر رکھا ہے</p>
YusufAli	<p>For Muslim men and women— for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise— for them has Allah prepared forgiveness and great reward.</p>
M.Khan	<p>Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).</p>
Pickthal	<p>Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.</p>
Shakir	<p>Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.</p>

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ ۖ وَمَنْ

يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ۚ ﴿36﴾

For a believing man	لِمُؤْمِنٍ	It is	كَانَ	And not	وَمَا
When	إِذَا	A believing woman	مُؤْمِنَةٍ	And not	وَلَا
And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ	Decreed	قَضَى
There should be	يَكُونَ	That	أَنْ	A matter	أَمْرًا

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In	مِنْ	Any option	الْخَيْرَةُ	For them	لَهُمْ
Disobeys	يَنْصُبُ	And whoever	وَمَنْ	Their decision	أَمْرِهِمْ
Indeed	فَقْدٌ	And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ
clear	مُّبِينًا	(into) error	ضَلَالًا	He has strayed	ضَلَّ

Translit	Wa Mā Kāna Limu'uminin Wa Lā Mu'uminatin 'Idhā Qadā Allāhu Wa Rasūluhu 'Amrāan 'An Yakūna Lahumu Al-Khiyaratu Min 'Amrihim Wa Man Ya'si Allāha Wa Rasūluhu Faqad Dalla Dalālāan Mubīnāan
AhmedAli	اور کسی مومن مرد اور مومن عورت کو لائق نہیں کہ جب اللہ اور اس کا رسول کسی کام کا حکم دے تو انہیں اپنے کام میں اختیار باقی رہے اور جس نے اللہ اور اس کے رسول کی نافرمانی کی تو وہ صریح گمراہ ہوا
Jalandhry	اور کسی مومن مرد اور مومن عورت کو تقت نہیں ہے کہ جب غدا اور اس کا رسول کوئی امر مقرر کر دیں تو وہ اس کام میں اپنا بھی کچھ اختیار سمجھیں۔ اور جو کوئی غدا اور اس کے رسول کی نافرمانی کرے وہ صریح گمراہ ہو گیا
YusufAli	It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger he is indeed on a clearly wrong Path.
M.Khan	It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in to a plain error.
Pickthal	And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
Shakir	And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرَأَ
زَوْجَنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرجٌ فِي أَرْوَاحِ أَذْعِيائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَأَ
وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً ۝ {37}

To him	لِلَّذِي	You said	تَقُولُ	And (remember) when	وَإِذْ
On him	عَلَيْهِ	Allah	اللَّهُ	Has bestowed Grace	أَنْعَمَ
Keep	أَمْسِكْ	To him	عَلَيْهِ	And you have done favour	وَأَنْعَمْتَ
And fear	وَاتَّقِ	Your wife	زَوْجَكَ	To yourself	عَلَيْكَ
In	فِي	But you hide	وَتُخْفِي	Allah	اللَّهُ
Allah	اللَّهُ	What	مَا	Yourself	نَفْسِكَ

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The people	النَّاسُ	And you fear	وَتَخْشَىٰ	Will make (it) manifest	مُبْدِيهٌ
That	أَنْ	Had better right	أَحَقُّ	And Allah	وَاللَّهُ
Accomplished	قَضَىٰ	So when	فَلَمَّا	You should fear Him	تَحْشَاهُ
(his) desire	وَطَرَا	From her	مِنْهَا	Zaid	رَيْدٌ
Not	لَا	So that	إِكْيُونِ	We gave her to you in marriage	رَوْجَنَاكَهَا
The believers	الْمُؤْمِنِينَ	On	عَلَىٰ	There may be	يَكُونُ
(of) the wives	أَرْوَاجٍ	In (respect)	فِي	Blame	حَرْجٌ
They have accomplished	قَصْوًا	When	إِذَا	(of) their adopted sons	أَدْعِيَانَهُمْ
And must be	وَكَانَ	(their) desire	وَطَرَا	From them	مِنْهُنَّ
fulfilled	مَفْعُولًا	(of) Allah	اللَّهُ	Command	أَمْرُ

Translit	<p>Wa 'Idh Taqūlu Lilladhī 'An`ama Allāhu `Alayhi Wa 'An`amta `Alayhi 'Amsik `Alayka Zawjaka Wa Attaqi Allāha Wa Tukhfī Fī Nafsi Mā Allāhu Mubdīhi Wa Takhshā An-Nāsa WaAllāhu 'Aḥaqqu 'An Takhshāhu Falammā Qadá Zaydun Minhā Waṭarāan Zawwajnākahā Likay Lā Yakūna `Alā Al-Mu'uminīna Ḥarajun Fī 'Azwājī 'Ad'iyyā'ihim 'Idhā Qadaw Minhunna Waṭarāan Wa Kāna 'Amru Allāhi Maṣūlāan</p>
AhmedAli	<p>اور جب تو نے اس شخص سے کہا جس پر اللہ نے احسان کیا اور تو نے احسان کیا اپنی بیوی کو اپنے پاس رکھ لالہ سے ڈراور تو اپنے دل میں ایک چیز پھپتا تھا جسے اللہ ظاہر کرنے والا تھا اور تو لوگوں سے ڈلتا تھا حالانکہ اللہ زیادہ حق رکھتا ہے کہ تو اس سے ڈرے پھر جب زید اس سے حاجت پوری کر کا تو ہم نے تجوہ سے اس کا نکاح کر دیا تاکہ مسلمانوں پر ان کے منہ بولے بیٹوں کی بیویوں کے بارے میں کوئی گناہ نہ ہو جب کہ وہ ان سے حاجت پوری کر لیں اور اللہ کا حکم ہو کر رہنے والا ہے</p>
Jalandhry	<p>اور جب تم اس شخص سے جس پر خدا نے احسان کیا اور تم نے بھی احسان کیا (یہ) کہتے تھے کہ اپنی بیوی کو اپنے پاس رہنے والے اور خدا سے ڈراور تم اپنے دل میں وہ بات پوشیدہ کرتے تھے جس کو خدا ظاہر کرنے والا تھا اور تم لوگوں سے ڈلتے تھے۔ حالانکہ خدا ہی اس کا زیادہ مستحق ہے کہ اس سے ڈرو۔ پھر جب زید نے اس سے (کوئی) حاجت (متعلق) نہ رکھی (یعنی اس کو طلاق دے دی) تو ہم نے تم سے اس کا نکاح کر دیا تاکہ مومنوں کے لئے ان کے منہ بولے بیٹوں کی بیویوں (کے ساتھ نکاح کرنے کے بارے) میں جب وہ ان سے اپنی حاجت (متعلق) نہ رکھیں (یعنی طلاق دے دیں) کچھ تغلی نہ رہے۔ اور خدا کا حکم واقع ہو کر رہنے والا تھا</p>
YusufAli	<p>Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them: and Allah's command must be fulfilled.</p>
M.Khan	<p>And (remember) when you said to him (Zaid bin Hâritah radhiyallahu'anhu the freed-slave of the Prophet SAW) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad SAW married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had</p>

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	accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.
Pickthal	And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
Shakir	And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةً اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ﴿38﴾

On	عَلَى	Is	كَانَ	There not	مَا
Blame	حَرَجٍ	Any	مِنْ	The Prophet	النَّبِيِّ
Allah	اللَّهُ	Has made legal	فَرَضَ	In that which	فِيمَا
(of) Allah	اللَّهِ	Way	سُنَّةً	For him	لَهُ
Have passed away	خَلَوْا	Those who	الَّذِينَ	With	فِي
Command	أَمْرٌ	And is	وَكَانَ	Before	مِنْ قَبْلٍ
determined	مَقْدُورًا	A decree	قَدْرًا	(of) Allah	اللَّهِ

Translit	Mā Kāna `Alá An-Nabīyi Min Ḥarajin Fīmā Faradā Allāhu Lahu Sunnata Allāhi Fī Al-Ladhīnah Khalaw Min Qablu Wa Kāna 'Amru Allāhi Qadarāan Maqdūrāan
AhmedAli	نبی پر اس بات میں کوئی گناہ نہیں ہے جو اللہ نے اس اس کے لیے مقرر کر دی ہے یہاں کہ اللہ کا پہلے لوگوں میں دستور تھا اور اللہ کا کام اندازے پر مقرر کیا ہوا ہے
Jalandhry	پنجمبر پر اس کام میں کچھ تنگی نہیں ہو گانا نے ان کے لئے مقرر کر دیا۔ اور جو لوگ پہلے گزر چکے میں ان میں بھی خدا کا یہی دستور رہا ہے۔ اور ندا کا حکم ٹھیک چکا ہے
YusufAli	There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away, and the command of Allah is a decree determined.
M.Khan	There is no blame on the Prophet (SAW) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.
Pickthal	There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
Shakir	There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah

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with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشُونَ أَحَدًا إِلَّا اللَّهُ ۖ وَكَفَىٰ بِاللَّهِ حَسِيبًا

﴿39﴾

The Messages	رِسَالَاتٍ	Convey	يُبَلِّغُونَ	Those who	الَّذِينَ
And do not	وَلَا	And fear Him	وَيَخْشُونَهُ	(of) Allah	الَّهُ
Except	إِلَّا	Anyone	أَحَدًا	Fear	يَخْشُونَ
Is Allah	بِاللَّهِ	And is sufficient	وَكَفَىٰ	Allah	الَّهُ ۖ
				As a Reckoner	حَسِيبًا

Translit	Al-Ladhīna Yuballighūna Risālāti Allāhi Wa Yakhshawnahu Wa Lā Yakhshawna 'Aḥadāan Illā Allāha Wa Kafā Billāhi Ḥasibāan
AhmedAli	جو لوگ الہ کا پیغام پہنچاتے رہے اور الہ سے ڈرتے رہے اور الہ حساب لینے والا کافی ہے
Jalandhry	اور جو نما کے پیغام (جوں کے توں) پہنچاتے اور اس سے ڈرتے میں اور غدا کے سوا کسی سے نہیں ڈرتے تھے۔ اور غذا حساب کرنے کو کافی ہے
YusufAli	(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah: and enough is Allah to call (men) to account.
M.Khan	Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.
Pickthal	Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.
Shakir	Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

﴿40﴾

Muhammad	مُحَمَّدٌ	Is	كَانَ	Not	مَا
Of	مِنْ	(of) any man	أَحَدٍ	Father	أَبَا
(he is) the Messenger	رَسُولٌ	But	وَلَكِنْ	Your men	رِجَالِكُمْ
Of the Prophets	النَّبِيِّنَ ۖ	And the Last	وَخَاتَمَ	(of) Allah	الَّهُ
Of every	بِكُلِّ	Allah	الَّهُ	And is	وَكَانَ
		All-Aware	عَلِيمًا	Thing	شَيْءٍ

Translit	Mā Kāna Muḥammadun 'Abā 'Aḥadin Min Rijālikum Wa Lakin Rasūla Allāhi Wa Khātama An-Nabīyīna Wa Kāna Allāhu Bikulli Shay'in 'Alīmāan
AhmedAli	محمد تم میں سے کسی مرد کے باپ نہیں لیکن وہ الہ کے رسول اور سب نبیوں کے ناتے پر میں اور الہ ہربات جانتا ہے

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Jalandhry	محمد ﷺ تمہارے مردوں میں سے کسی کے والد نہیں میں بلکہ خدا کے پیغمبر اور نبیوں (کی نبوت) کی مہر (یعنی اس کو ختم کر دینے والے) میں اور خدا ہر چیز سے واقف ہے
YusufAli	Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.
M.Khan	Muhammad (SAW) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.
Pickthal	Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.
Shakir	Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Remembrance	ذِكْرًا	Allah	اللَّهُ	Remember	اذْكُرُوا
				With much	كَثِيرًا

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkuru Allāha Dhikrāan Kathirāan
AhmedAli	اے ایمان والوں کو بہت یاد کرو
Jalandhry	اے ابل ایمان خدا کا بہت ذکر کیا کرو
YusufAli	O ye who believe! Celebrate the praises of Allah, and do this often;
M.Khan	O you who believe! Remember Allâh with much remembrance.
Pickthal	O ye who believe! Remember Allah with much remembrance.
Shakir	O you who believe! remember Allah, remembering frequently,

وَسَبَّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

And afternoon	وَأَصِيلًا	Morning	بُكْرَةً	And glorify His praises	وَسَبَّحُوهُ
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Translit	Wa Sabbihūhu Bukratan Wa 'Asīlāan
AhmedAli	اور اس کی صبح و شام پاکی بیان کرو
Jalandhry	اور صبح اور شام اس کی پاکی بیان کرتے رہو
YusufAli	And glorify Him morning and evening.
M.Khan	And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
Pickthal	And glorify Him early and late.
Shakir	And glorify Him morning and evening.

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هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۝ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

﴿43﴾

Sends blessings	يُصَلِّي	Who	الَّذِي	He (it is)	هُوَ
That He may bring you out	لِيُخْرِجُكُمْ	And His angels	وَمَلَائِكَتُهُ	Unto you	عَلَيْكُمْ
Into	إِلَى	Darknesses	الظُّلُمَاتِ	From	مِنْ
To the believers	بِالْمُؤْمِنِينَ	And He is	وَكَانَ	Light	نُورٌ
				merciful	رَحِيمًا

Translit	Huwa Al-Ladhī Yuṣallī `Alaykum Wa Ma�ā'ikatuhu Liyukhrijakum Mina Až-Žulumāti Tlā An-Nūri Wa Kāna Bil-Mu'umināna Rahīmāan
AhmedAli	وَهِيَ بَيْ بَيْ وَتَمْ پُر رَحْمَتْ بَيْ جَنْتَابَے اور اس کے فرَشَتَے بَھَی تَمْبَنَ اندھِیروں سے روشنی کی طرف نکالے اور وہ ایمان والوں پر نہایت رَحْمَ وَالا ہے
Jalandhry	وَهِيَ توَبَی بَيْ بَيْ وَتَمْ پُر رَحْمَتْ بَيْ جَنْتَابَے اور اس کے فرَشَتَے بَھَی۔ تَمَکَّنَ کو اندھِیروں سے نکال کر روشنی کی طرف لے جائے۔ اور ندا مونوں پر مہماں ہے
YusufAli	He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.
M.Khan	He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.
Pickthal	He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is Merciful to the believers.
Shakir	He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۝ وَأَعْدَ لَهُمْ أَجْرًا كَرِيمًا ۝ 44

They shall meet Him	يَلْقَوْنَهُ	On the Day	يَوْمٌ	Their greetings	تَحِيَّتُهُمْ
For them	لَهُمْ	And He has prepared	وَأَعْدَ	(will be) peace	سَلَامٌ
		A generous	كَرِيمًا	A reward	أَجْرًا

Translit	Tahīyatuhum Yawma Yalqawnahu Salāmun Wa 'A`adda Lahum 'Ajrāan Karīmāan
AhmedAli	جس دن وہ اس سے ملیں گے ان کے لیے سلام کا تحفہ ہو گا اور ان کے لیے عزت کا اجر تیار کر رکھا ہے
Jalandhry	جس روز وہ اس سے ملیں گے ان کا تحفہ (غداکی طرف سے) سلام ہو گا اور اس نے ان کے لئے برا اواب تیار کر رکھا ہے
YusufAli	Their salutation on the Day they meet Him will be "peace!": and He has prepared for them a generous Reward.
M.Khan	Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).
Pickthal	Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.
Shakir	Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable

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reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿45﴾

Surely We	إِنَّا	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
And a bearer of good news	وَمُبَشِّرًا	As a witness	شَاهِدًا	Have sent you	أَرْسَلْنَاكَ
				And a warner	وَنَذِيرًا

Translit	<i>Yā 'Ayyuhā An-Nabīyu 'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan</i>
AhmedAli	اے نبی ہم نے آپ کو بلاشبہ گواہی دینے والا اور خوشخبری دینے والا اور ڈرانے والا بنا کر میجھا ہے
Jalandhry	اے پیغمبر ہم نے تم کو گواہی دینے والا اور خوشخبری سنانے اور ڈرانے والا بنا کر میجھا ہے
YusufAli	O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner—
M.Khan	O Prophet (MuhammadSAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
Pickthal	O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.
Shakir	O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,

وَدَاعِيَا إِلَى اللَّهِ يَٰذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿46﴾

Allah	اللَّهُ	To	إِلَى	And a caller	وَدَاعِيَا
Spreading light	مُنِيرًا	And a lamp	وَسِرَاجًا	By His Permission	يَٰذْنِهِ

Translit	<i>Wa Dā`īāan 'Ilā Allāhi Bi'idhnihi Wa Sirājāan Munīrāan</i>
AhmedAli	اور الٰلِہ کی طرف اس کے حکم سے بلانے اور پر اغ روشن بنا لایا جے
Jalandhry	اور خدا کی طرف بلانے والا اور پر اغ روشن
YusufAli	And as one who invites to Allah's (Grace) by His leave, and as a Lamp spreading Light.
M.Khan	And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the Sunnah the legal ways of the Prophet SAW).
Pickthal	And as a summoner unto Allah by His permission, and as a lamp that giveth light.
Shakir	And as one inviting to Allah by His permission, and as a light-giving torch.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿47﴾

That	بِأَنَّ	The believers	الْمُؤْمِنِينَ	And give glad tidings to	وَبَشِّرِ
Allah	اللَّهُ	From	مِنْ	For them is	لَهُمْ
		A Great	كَبِيرًا	Bounty / Grace	فَضْلًا

Translit	<i>Wa Bashshiri Al-Mu'uminīna Bi'anna Lahum Mina Allāhi Faḍlāan Kabīrāan</i>
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AhmedAli	اور ایمان والوں کو خوبی دے اس بات کی کہ ان کے لیے اللہ کی طرف سے بہت برا فضل ہے
Jalandhry	اور مونوں کو خوبی سناد کہ ان کے لئے خدا کی طرف سے برا فضل ہوگا
YusufAli	Then give the glad tidings to the Believers, that they shall have from Allah a very great Bounty.
M.Khan	And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allâh a Great Bounty.
Pickthal	And announce unto the believers the good tidings that they will have great bounty from Allah.
Shakir	And give to the believers the good news that they shall have a great grace from Allah.

﴿ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكِيلًا ﴾ 48

The disbelievers	الْكَافِرِينَ	Obey	تُطِعِ	And do not	وَلَا
Their harm	أَذَاهُمْ	And disregard	وَدَعْ	And the hypocrites	وَالْمُنَافِقِينَ
Allah	اللَّهِ	In	عَلَى	And put your trust	وَتَوَكَّلْ
As a Trustee	وَكِيلًا	Allah	بِاللَّهِ	And is Sufficient	وَكِفَى

Translit	Wa Lā Tuqī `i Al-Kāfirīna Wa Al-Munāfiqīna Wa Da` `Adhāhum Wa Tawakkal `Alá Allāhi Wa Kafā Billāhi Wa Kīlāan
AhmedAli	اور کفار اور منافقین کا کہنا نہ مانیے اور ان کی ایزار سانی کی پرواہ نہ کیجئے اور اللہ کا رساز کافی ہے
Jalandhry	اور کافروں اور منافقوں کا کہنا نہ مانا اور نہ ان کے تکلیف دینے پر نظر کرنا اور خدا پر بھروسہ رکھنا۔ اور خدا تی کا رساز کافی ہے
YusufAli	And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy trust in Allah For enough is Allah as a Disposer of affairs.
M.Khan	And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee, or Disposer of affairs). [Tafsir At-Qurtubi]
Pickthal	And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.
Shakir	And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكْحَنُ الْمُؤْمَنَاتِ ثُمَّ طَلَقْنَاهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا ۖ فَمَتَّعُوهُنَّ وَسَرُّحُوهُنَّ سَرَاحًا جَمِيلًا ۝ 49

Believe	آمَنُوا	You who	الَّذِينَ	O	يَا أَيُّهَا
Believing women	الْمُؤْمَنَاتِ	You marry	نَكْحَنُ	When	إِذَا
Before	مِنْ قَبْلِ	Divorce them	طَلَقْنَاهُنَّ	And then	ثُمَّ
Not	فَمَا	You have sexual intercourse with them	تَمْسُوْهُنَّ	That	أَنْ
Of	مِنْ	On them	عَلَيْهِنَّ	You have	لَكُمْ

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So give them a present	فَمَعْوِهْنَ	That you count in respect of them	تَعْدُونَهَا	(iddah) divorce waiting period	عِدَّةٌ
In a handsome	جَمِيلًا	In a manner	سَرَاحًا	And set them free	وَسَرْحُوهْنَ

Translit	<i>Yā 'Ayyuhā Al-Ladhīnā 'Āmanū 'Idhā Nakahtumu Al-Mu'umināti Thumma Tallaqtumūhunna Min Qabli 'An Tamassūhunna Famā Lakum 'Alayhinna Min 'Iddatin Ta'taddūnahā Famatti 'Uhhunna Wa Sarīhūhunna Sarāhāan Jamilāan</i>
AhmedAli	اے ایاں والوجہ تم مومن عورتوں سے نکاح کرو پھر انہیں طلاق دے دو اس سے پہلے کہ تم انہیں چھوٹو تھمارے لیے ان پر کوئی عدت نہیں ہے کہ تم ان کی لگنی پوری کرنے لگو سو انہیں کچھ فائدہ دو اور انہیں اپنی طرح سے رخصت کر دو
Jalandhry	مومنا جب تم مومن عورتوں سے نکاح کر کے ان کو ہاتھ لانے (یعنی ان کے پاس جانے) سے پہلے طلاق دے دو تو تم کو کچھ اغتیار نہیں کہ ان سے عدت پوری کراؤ۔ ان کو کچھ فائدہ (یعنی خرچ) دے کر اپنی طرح سے رخصت کر دو
YusufAli	O ye who believe! when ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddah have ye to count in respect of them: so give them a present, and release them in a handsome manner.
M.Khan	O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.
Pickthal	O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.
Shakir	O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكْتُ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ حَالَاتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبْتُ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عِلِّمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَرْوَاجِهِمْ وَمَا مَلَكْتُ أَيْمَانُهُمْ لِكِيلَا يَكُونَ عَلَيْكَ حَرَجٌ

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿50﴾

Verily, We	إِنَّا	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
Your wives	أَزْوَاجَكَ	To you	لَكَ	Have made lawful	أَحْلَلْنَا
Their bridal money	أُجُورَهُنَّ	You have paid	آتَيْتَ	To whom	الَّتِي
Your right hand	يَمِينُكَ	Possesses	مَلَكْتُ	And those who	وَمَا
Allah	اللَّهُ	Has given	أَفَاءَ	From those that	مِمَّا
(of) your paternal uncle	عَمَّكَ	And the daughters	وَبَنَاتِ	To you	عَلَيْكَ
And the daughters	وَبَنَاتِ	(of) your paternal aunts	عَمَّاتِكَ	And the daughters	وَبَنَاتِ

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(of) your maternal aunts	خَالاتِكَ	And the daughters	وَبَنَاتِ	(of) your maternal uncle	خَالِكَ
With you	مَعَكَ	Migrated	هَاجَرْنَ	Who	الَّذِي
If	إِنْ	Believing	مُؤْمِنَةً	And a woman	وَامْرَأَةً
To the Prophet	لِلنَّبِيِّ	Herself	نَفْسَهَا	She offers	وَهَبَتْ
The Prophet	النَّبِيُّ	Wishes	أَرَادَ	If	إِنْ
A privilege	خَالِصَةً	Marry her	يَسْتَكْحِرُهَا	To	أَنْ
The believers	الْمُؤْمِنِينَ	Other than	مِنْ دُونِ	For you	لَكَ
What	مَا	We know	عَلِمْنَا	Indeed	قَدْ
About	فِي	Upon them	عَلَيْهِمْ	We have enjoined	فَرِضْنَا
Possess	مَلَكَتْ	And those whom	وَمَا	Their wives	أَرْزَوا جَهَنَّمْ
There should be	يَكُونَ	In order that not	لِكِيلًا	Their right hans	أَيْمَانُهُمْ
And is	وَكَانَ	A difficulty	حَرْجٌ	On you	عَلَيْكَ
Most Merciful	رَحِيمًا	Oft-Forgiving	غَفُورًا	Allah	اللَّهُ

Translit	<p>Yā 'Ayyuhā An-Nabīyu 'Innā 'Ah�alnā Laka 'Azwājaka Al-Lātī 'Ātayta 'Ujūrahunna Wa Mā Malakat Yamīnuka Mimma 'Afā'a Allāhu 'Alayka Wa Banātī 'Ammika Wa Banātī 'Ammātika Wa Banātī Khālikā Wa Banātī Khālātika Al-Lātī Hājarna Ma`aka Wa Amra'atan Mu'uminatān 'In Wahabat Nafsahā Lilnnabīyi 'In 'Arāda An-Nabīyu 'An Yastankihāhā Khāliṣatan Laka MinDūni Al-Mu'uminīna Qad 'Alimnā Mā Farādñā 'Alayhim Fī 'Azwājihim Wa Mā Malakat 'Aymānuhum Likaylā Yakūna 'Alayka Ḥarajun Wa Kāna Allāhu Ghafirāan Rahīmāan</p>
AhmedAli	<p>اے نبی ہم نے آپ کے لیے آپ کی بیویاں حلال کر دیں جن کے آپ مراد کر لے گئے میں اور وہ عوتیں جو تماری مملوکہ میں جو عالم نے آپ کو غنیمت میں دلوادی میں اور آپ کے پچھا کی بیٹیاں اور آپ کی بیویاں کی بیٹیاں اور آپ کے ماں کی بیٹیاں اور آپ کے غالاں کی بیٹیاں جنہوں نے آپ کے ساتھ بھرت کی اور اس مسلمان عورت کو بھی جو بلا عنوض اپنے کو پیغمبر کو دے دے بشرطیہ پیغمبر اس کو نکاح میں لانا پا بے یا غاص آپ کے لیے بے نہ اور مسلمانوں کے لیے ہمیں معلوم ہے جو کچھ ہم نے مسلمانوں پر ان کی بیویوں اور لونڈیوں کے بارے میں مقرر کیا ہے تاکہ آپ پر کوئی وقت نہ رہے اور اللہ معاطف کرنے والا ہم بان ہے</p>
Jalandhry	<p>اے پیغمبر ہم نے تمارے لئے تماری بیویاں جن کو تم نے ان کے مددے دیئے میں حلال کر دی میں اور تماری لونڈیاں جو غدائلے کو (کفار سے بطور مال غنیمت) دلوائی میں اور تمارے پچھا کی بیٹیاں اور تماری پچھو بیویوں کی بیٹیاں اور تمارے ماں و ماؤں کی بیٹیاں جو تمارے ساتھ وطن پھوڑ کر آئی میں (سب حلال میں) اور کوئی مومن عورت اگر اپنے تینیں پیغمبر کو بخش دے (یعنی مہ لینے کے بغیر نکاح میں آنا پا بے) بشرطیہ پیغمبر بھی ان سے نکاح کرنا پا بیں (وہ بھی حلال ہے لیکن) یہ اجازت (اے محمد ﷺ) غاص تم ہی کو بے سب مسلمانوں کو نہیں۔ ہم نے ان کی بیویوں اور لونڈیوں کے بارے میں جو (مر واجب الادا) مقرر کر دیا ہے ہم کو معلوم ہے (یہ) اس لئے (کیا گیا ہے) کہ تم پر کسی طرح کی تنگی نہ رہے۔ اور خدا شفیعہ والا ہم بان ہے</p>
YusufAli	<p>O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal</p>

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	uncles and aunts and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her— this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess in order that there should be no difficulty for Thee. And Allah is Oft-Forgiving, Most Merciful.
M.Khan	O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Ammat (paternal uncles) and the daughters of your 'Amm (paternal aunts) and the daughters of your Khâlat (maternal uncles) and the daughters of your Khâl (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.
Pickthal	O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possessest of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.
Shakir	O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

﴿ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۚ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَرَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۝ ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنْ وَيَرْضَيْنَ بِمَا آتَيْتُهُنَّ كُلُّهُنَّ ۝ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۝ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ 51

You will	تَشَاءُ	Whom	مَنْ	You can postpone	تُرْجِي
To you	إِلَيْكَ	And you may receive	وَتُؤْوِي	Of them	مِنْهُنَّ
And whomsoever	وَمَنْ	You will	تَشَاءُ	Whom	مَنْ
You have set aside	عَرَلْتَ	Of those whom	مِمَّنْ	You desire	ابْتَغَيْتَ
On you	عَلَيْكَ	Sin	جُنَاحَ	It is no	فَلَا
That	أَنْ	Better	أَدْنَى	That is	ذَلِكَ
And not	وَلَا	(their eyes)	أَعْيُنُهُنَّ	May be cooled	تَقَرَّ
With what	بِمَا	And may be pleased	وَيَرْضَيْنَ	They grieve	يَحْزَنْ
And Allah	وَاللَّهُ	All of them	كُلُّهُنَّ	You give them	آتَيْتُهُنَّ

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سورة الأحزاب

In	فِي	What is	مَا	Knows	يَعْلَمُ
Allah	اللَّهُ	And is Ever	وَكَانَ	Your heart	قُلُوبِكُمْ
		Most Forbearing	حَلِيمًا	All-Knowing	عَلِيمًا

Translit	Turjī Man Tashā'u Minhunna Wa Tu'uwi'l-layka Man Tashā'u Wa Mani Abtaghayta Mimman 'Azalta Falā Junāha 'Alayka Dhālika 'Adnā 'An Taqarra 'A'yunuhunna Wa Lā Yahzanna Wa Yardayna Bimā 'Ātaytahunna Kulluhunna Wa Allāhu Ya'lamu Mā Fī Qulūbikum Wa KānaAllāhu 'Alīmāan Ḥalīmāan
AhmedAli	آپ ان میں سے جسے پاہیں چھوڑ دیں اور جسے پاہیں اپنے پاس بگہ دین اور ان میں سے جسے آپ پاہیں بنہیں آپ نے علیحدہ کر دیا تھا تو آپ پر کوئی گناہ نہیں یہ اس سے زیادہ قریب ہے کہ ان کی آنکھیں ٹھہر دی ہوں اور غمزدہ نہ ہو اور ان سب کو جو آپ دین پر راضی ہوں اور جو کچھ تمہارے دلوں میں ہے اللہ جانتا ہے اور اللہ جانے والا بردار ہے
Jalandhry	(اور تم کو یہ بھی اختیار ہے کہ) جس بیوی کو چاہو علیحدہ رکھو اور جسے چاہو اپنے پاس رکھو۔ اور جس کو تم نے علیحدہ کر دیا ہو اگر اس کو پھر اپنے پاس طلب کر لو تو تم پر کچھ گناہ نہیں۔ یہ (ابا زت) اس لئے ہے کہ ان کی آنکھیں ٹھہر دی رہیں اور وہ غمناک نہ ہوں اور جو کچھ تم ان کو دو۔ اسے لے کر سب خوش رہیں۔ اور جو کچھ تمہارے دلوں میں ہے غدا سے جانتا ہے۔ اور غذا جانے والا اور بردار ہے
YusufAli	Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of the eyes, the prevention of their grief, and their satisfaction--that of all of them--with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing Most Forbearing.
M.Khan	You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.
Pickthal	Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
Shakir	You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدٍ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكْتُ
يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿52﴾

For you	لَكَ	Lawful	يَحِلُّ	It is not	لَا
And nor	وَلَا	After this	مِنْ بَعْدٍ	(to marry) women	النِّسَاءُ
Them	بِهِنَّ	Change	تَبَدَّلَ	To	أَنْ
Even though	وَلَوْ	Other wives	أَزْوَاجٍ	For	مِنْ
Except	إِلَّا	Their beauty	حُسْنُهُنَّ	Attracts you	أَعْجَبَكَ

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سورة الأحزاب

Your right hand	بِيْنُكَ ۝	Possessa	مَلَكُتْ	Those who	مَا
Over	عَلَىٰ	Allah	اللَّهُ	And is Ever	وَكَانَ
A watcher	رَقِيبًا	Things	شَيْءٍ	All	كُلًّا

Translit	Lā Yaḥillu Laka An-Nisā' Min Ba`du Wa Lā 'An Tabaddala Bihinna Min 'Azwājīn Wa Law 'A`jabaka Ḥusnuhunna 'Illa Mā Malakat Yamīnuka Wa Kāna Allāhu 'Alá Kulli Shay'in Raqībāan
AhmedAli	اس کے بعد آپ کے لیے عورتیں حلال نہیں اور نہ یہ کہ آپ ان سے اور عورتیں تبدیل کریں اگرچہ آپ کو ان کا حسن پسند آئے مگر جو آپ کی مملوکہ ہوں اور اللہ ہر ایک چیز پر نگران ہے
Jalandhry	(اے پیغمبر) ان کے سوا اور عورتیں تم کو جائز نہیں اور نہ یہ کہ ان بیویوں کو پچھوڑ کر اور بیویاں کرو خواہ ان کا حسن تم کو (کیسا ہی) اچھا لگے مگر وہ جو تمہارے ہاتھ کا مال ہے (یعنی بیویوں کے بارے میں تم کو اغتیار ہے) اور غدا ہر چیز پر نگاہ رکھتا ہے
YusufAli	It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.
M.Khan	It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.
Pickthal	It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possessest. And Allah is ever Watcher over all things.
Shakir	It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاطِرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِنَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَخِيِّي مِنْكُمْ وَاللَّهُ لَا يَسْتَخِيِّي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقْلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿53﴾

Believe	آمُنُوا	You who	الَّذِينَ	O	يَا أَيُّهَا
The houses	بُيُوتَ	Enter	تَدْخُلُوا	Not	لَا
When	أَنْ	Except	إِلَّا	Of the Prophet	النَّبِيِّ
For	إِلَىٰ	To you	لَكُمْ	Permission is given	يُؤْذَنَ
to wait	نَاطِرِينَ	(and then) not	غَيْرَ	A meal	طَعَامٍ
When	إِذَا	But	وَلَكِنْ	For its preparation	إِنَّهُ
And when	فَإِذَا	(then) enter	فَادْخُلُوا	You are invited	دُعِيْتُمْ

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And not (without)	وَلَا	(then) disperse	فَانْتَشِرُوا	You have taken your meal	طَعِمْتُمْ
Verily	إِنَّ	For a talk	لِحَدِيثٍ	Sitting (to enjoy)	مُسْتَأْسِيْنَ
Annoying	يُؤْذِي	(is)	كَانَ	Such (behaviour)	ذَلِكُمْ
Of (asking) you	مِنْكُمْ	And he is shy	فَيَسْتَحْيِي	The Prophet	النَّبِيُّ
Is shy	يَسْتَحْيِي	Not	لَا	But Allah	وَاللَّهُ
And when	وَإِذَا	The truth	الْحَقُّ	Of	مِنْ
(Then) ask them	فَاسْأُلُوهُنَّ	For anything	مَتَاعًا	You ask them (his wifes)	سَأْلُهُمُوْهُنَّ
Screen	حِجَابٌ	Behind	وَرَاءٍ	From	مِنْ
For your hearts	لُقْلُوْكُمْ	(is) purer	أَطْهَرُ	That	ذَلِكُمْ
It is	كَانَ	And not	وَمَا	And their hearts	وَقُلُوبِهِنَّ
Annoy	تُؤْذِنَا	To	أَنْ	(proper) for you	لَكُمْ
Nor	وَلَا	(of) Allah	اللَّهِ	Messenger	رَسُولَ
His wives	أَزْوَاجُهُ	You should marry	تَنْكِحُوا	That	أَنْ
Verily	إِنَّ	Ever	أَبْدًا	After him	مِنْ بَعْدِهِ
With	عِنْدَ	Shall be	كَانَ	That	ذَلِكُمْ
		En enormity	عَظِيمًا	Allah	اللَّهِ

Translit	<p>Yā 'Ayyuhā Al-Ladhīnā 'Āmanū Lā Tadkhulū Buyūta An-Nabīyi 'Illā 'An Yu'udhana Lakum 'Ilā Ta `āmin Ghayra Nāzīrīna 'Ināhu Wa Lakin 'Idhā Du `itum Fādkhulū Fa'idhā Ta `imtumFāntashirū Wa Lā Musta'nīsna Liḥādīthīn 'Inna Dhālikum Kāna Yu'udhī An-Nabīya Fayastāḥyi Minkum Wa Allāhu Lā Yastāḥyi Mina Al-Ḥaqqi Wa 'Idhā Sa'altumūhunna Matā `āan Fās'alūhunna Min Warā'i Ḥijābin Dhālikum 'Aṭharu Liqulūbikum Wa Qulūbihinna Wa Mā Kāna Lakum 'An Tu'udhū Rasūla Allāhi Wa Lā 'An Tankihū 'Azwājahu Min Ba`dihi'Abadāan 'Inna Dhālikum Kāna 'Inda Allāhi 'Ażīmāan</p>
AhmedAli	<p>اے ایاں والوں کے گھروں میں داخل نہ ہو گر اس وقت کہ تمیں کھانے کے لئے اجازت دی جائے نہ اس کی تیاری کا انتظام کرتے ہوئے لیکن جب تمیں بلا یا جائے تب داخل ہو پھر جب تم کھا چکو تو اٹھ کر پلے جاؤ اور باتوں کے لیے ہم کرنہ بیٹھو کیوں کہ اس سے نبی کو تکلیف پہنچتی ہے اور وہ تم سے شرم کرتا ہے اور حق بات کھنے سے الہ ہ شرم نہیں کرتا اور جب نبی کی بیویوں سے کوئی چیز مانگو تو پردہ کے باہر سے مانگا کر واں میں تمہارے اور ان کے دلوں کے لیے بہت پاکیگی ہے اور تمہارے لیے چاہزہ نہیں کہ تم اپ کی بیویوں سے آپ کے بعد کبھی بھی نکاح کرو بے شک یہ الہ ہ کے نزدیک بڑا گناہ ہے</p>
Jalandhry	<p>مومن پیغمبر کے گھروں میں نہ جایا کرو گر اس صورت میں کہ تم کو کھانے کے لئے اجازت دی جائے اور اس کے پکنے کا انتقال بھی نہ کرنا پڑے۔ لیکن جب تمہاری دعوت کی جائے تو جاؤ اور جب کھانا کھا چکو تو پل دو اور باتوں میں ہی لگا کر نہ بیٹھ رہو۔ یہ بات پیغمبر کو ایذا دہتی ہے۔ اور وہ تم سے شرم کرتے میں (اور کھنے نہیں میں) لیکن غاچی بات کے کھنے سے شرم نہیں کرتا۔ اور جب پیغمبر کی بیویوں سے کوئی سامان مانگو تو پردے کے باہر مانگو۔ یہ تمہارے اور ان کے دونوں کے دلوں کے لئے بہت پاکیگی کی بات ہے۔ اور تم کو یہ شایاں نہیں کہ پیغمبر غدا کو تکلیف دو اور نہ یہ کہ ان کی بیویوں سے کبھی ان کے بعد نکاح</p>

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سورة الأحزاب

	کرو۔ بے شک یہ ندا کے نزدیک ہے (گناہ کا کام) ہے
YusufAli	O ye who believe! enter not the Prophet's houses— until leave is given— you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.
M.Khan	O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allāh that shall be an enormity
Pickthal	O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.
Shakir	O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

﴿54﴾ إِنْ تُبَدِّلُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Anything	شَيْئًا	You reveal	تُبَدِّلُوا	Whether	إِنْ
Verily	فَإِنْ	Conceal it	تُخْفُوهُ	Or	أَوْ
Of every	بِكُلِّ	Is	كَانَ	Allah	اللَّهُ
		All-Knower	عَلِيمًا	Thing	شَيْءًا

Translit	'In Tubdū Shay'āan 'Aw Tukhfūhu Fa'inna Allāha Kāna Bikulli Shay'in 'Alīmāan
AhmedAli	اگر تم کوئی بات ظاہر کر دیا اسے پھپاؤ تو بے شک اللہ ہبھیز کو جانے والا ہے
Jalandhry	اگر تم کسی چیز کو ظاہر کر دیا اس کو مخفی رکھو تو (یاد رکھو کہ) ظاہر چیز سے باخبر ہے
YusufAli	Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.
M.Khan	Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.
Pickthal	Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.
Shakir	If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

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لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَاءِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكُتْ أَيْمَانُهُنَّ ۝ وَاتَّقِنَ اللَّهَ ۝ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝ ۵۵

On them	عَلَيْهِنَّ	Sin	جُنَاحٌ	(it is) no	لَا
Nor	وَلَا	Their fathers	آبَائِهِنَّ	In	فِي
(of) their brothers	إِخْوَانِهِنَّ	Nor	وَلَا	Their sons	أَبْنَاءِهِنَّ
(of) their sisters	إِخْوَانِهِنَّ	The sons	أَبْنَاءٍ	Nor	وَلَا
Nor	وَلَا	Their women	نِسَائِهِنَّ	Nor	وَلَا
Their right hands	أَيْمَانُهُنَّ ۝	Possessed	مَلَكُتْ	What	مَا
Verily	إِنَّ	Allah	اللَّهُ ۝	And fear	وَاتَّقِنَ
Over	عَلَىٰ	Is	كَانَ	Allah	اللَّهُ
A witness	شَهِيدًا	Thing	شَيْءٍ	Every	كُلُّ

Translit	Lā JunāḤa 'Alayhinna Fī 'Abā'i hinna Wa Lā 'Abnā'i hinna Wa Lā 'Ikhwāni hinna Wa Lā 'Abnā'i'Ikhwāni hinna Wa Lā 'Abnā'i 'Akhawāti hinna Wa Lā Nisā'i hinna Wa Lā Mā Malakat 'Aymānuhunna Wa Attaqīna Allāha 'Inna Allāha Kāna 'Alá Kulli Shay'in Shahīdāan
AhmedAli	ان پر اپنے باپوں کے سامنے ہونے میں کوئی گناہ نہیں اور نہ اپنے بیٹوں کے اور نہ اپنے بھائیوں کے اور نہ اپنے بھنوں کے اور نہ اپنے عورتوں کے اور الہ سے ڈرتی رہو بے شک ہر چیزِ الہ کے سامنے ہے
Jalandhry	عورتوں پر اپنے باپوں سے (پر دہ نہ کرنے میں) کچھ گناہ نہیں اور نہ اپنے بیٹوں سے اور نہ اپنے بھائیوں سے اور نہ اپنے بھنوں سے نہ لہنی (قسم کی) عورتوں سے اور نہ لونڈیوں سے۔ اور (اے عورتو) ندا سے ڈرتی رہو۔ بے شک ندا ہر چیز سے واقف ہے
YusufAli	There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women or the (slaves) whom their right hands possess. And, (ladies), fear Allah: for Allah is Witness to all things.
M.Khan	It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, And coradies keep your duty to Allāh. Verily, Allāh is Ever All-Witness over everything.
Pickthal	It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.
Shakir	There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

﴿56﴾

And His angels	وَمَلَائِكَتَهُ	Allah	اللَّهُ	Verily	إِنَّ
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The Prophet	النَّبِيُّ	On	عَلَىٰ	Send blessings	يُصَلِّونَ
Believe	آمَنُوا	You who	الَّذِينَ	O	يَا أَيُّهَا
And greet (him)	وَسَلِّمُوا	On him	عَلَيْهِ	Send your blessings	صَلَوَا
				With greetings	تَسْلِيمًا

Translit	'Inna Allāha Wa Malā'ikatahu Yuṣallūna 'Alā An-Nabīyi Yā 'Ayyuhā Al-Ladhīna 'Āmanū Ṣallū 'Alayhi Wa Sallimū Taslīmāan
AhmedAli	بے شک اللہ اور اس کے فرشتے بنی پر درود بھیجتے میں اے ایمان والوں تم بھی اسپر ذرود اور سلام بھیجو
Jalandhry	غدا اور اس کے فرشتے پیغمبر پر درود بھیجتے میں۔ مومنوں تم بھی ان پر ذرود اور سلام بھیجا کرو
YusufAli	Allah and His angels, send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him, with all respect.
M.Khan	Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad SAW) and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).
Pickthal	Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
Shakir	Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.

﴿57﴾ إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعْدَ اللَّهُمْ عَذَابًا مُّهِينًا

Annoy	يُؤْذِنُونَ	Those who	الَّذِينَ	Verily	إِنَّ
Has cursed them	لَعَنَهُمُ	And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ
The world	الْدُّنْيَا	In	فِي	Allah	اللَّهُ
Torment	عَذَابًا	And has prepared	وَأَعْدَ	And the Hereafter	وَالْآخِرَةِ
				A humiliating	مُّهِينًا

Translit	'Inna Al-Ladhīna Yu'udhūna Allāha Wa Rasūluhū La'anahū Allāhu Fī Ad-Dunyā Wa Al-'Ākhirati Wa 'A'adda Lahūm 'Adhābāan Muḥīnāan
AhmedAli	جو لوگ اللہ اور اس کے رسول کو ایذا دیتے میں ان پر اللہ نے دنیا اور آخرت میں لعنت کی بے اور ان کے لیے ذلت کا عذاب تیار کر کھا ہے
Jalandhry	جو لوگ خدا اور اس کے پیغمبر کو نجح پہنچاتے میں ان پر خدا دنیا اور آخرت میں لعنت کرتا ہے اور ان کے لئے اس نے ذلیل کرنے والا عذاب تیار کر کھا ہے
YusufAli	Those who annoy Allah and His Messenger— Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment.
M.Khan	Verily, those who annoy Allâh and His Messenger (SAW) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
Pickthal	Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.
Shakir	Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.

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وَالَّذِينَ يُؤْذُنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿58﴾

The believing (men)	الْمُؤْمِنِينَ	Annoy (harm)	يُؤْذُنَ	And those who	وَالَّذِينَ
What	مَا	Without	بِغَيْرِ	And the believing women	وَالْمُؤْمِنَاتِ
They bear	اَخْتَمَلُوا	Then indeed	فَقَدِ	They committed	اَكْتَسَبُوا
A plain	مُّبِينًا	And sin	وَإِثْمًا	The crime of slander	بُهْتَانًا

Translit	Wa Al-Ladhīna Yu'udhūna Al-Mu'uminīna Wa Al-Mu'umināt Bighayri Mā Aktasabū Faqadi Aḥtamalū Buhtānāan Wa Ithmāan Mubīnāan
AhmedAli	اور جو ایمان دار مردوں اور عورتوں کو ناکردار گناہوں پر بتاتے ہیں سو وہ اپنے سربیتان اور صریح گناہ لیتے ہیں
Jalandhry	اور جو لوگ مومن مردوں اور مومن عورتوں کو ایسے کام (کی تھمت سے) بوانہوں نے نہ کیا ہو ایذا دین تو انہوں نے نہ کیا ہو ایذا دین تو انہوں نے نہ کیا ہو ایذا دین اور صریح گناہ کا بوجھ اپنے سر پر رکھا
YusufAli	And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.
M.Khan	And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.
Pickthal	And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
Shakir	And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

يَا أَيُّهَا النَّبِيُّ قُلْ لَا زَوَاجَكَ وَنِسَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْهِنَّ ۝ ذَلِكَ أَدْنَى أَنْ يُعْرَفَنَ فَلَا يُؤْذِنَ ۝ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿59﴾

Tell	قُلْ	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
And the women (wives)	وَنِسَاءٍ	And your daughters	وَنِسَاتِكَ	To your wives	لَا زَوَاجَكَ
Over them	عَلَيْهِنَّ	To draw	يُدْنِيْنَ	(of) the believers	الْمُؤْمِنِينَ
That	ذَلِكَ	Their cloaks/veils	جَلَابِيْهِنَّ ۝	(of)	مِنْ
They should be known	يُعْرَفَنَ	That	أَنْ	(will be) better	أَدْنَى
And is	وَكَانَ	They will be annoyed (harmed)	يُؤْذَنَ ۝	So as not	فَلَا
Most Merciful	رَّحِيمًا	Oft-Forgiving	غَفُورًا	Allah	اللَّهُ

Translit	Yā 'Ayyuhā An-Nabīyu Qul Li'zwājika Wa Banātika Wa Nisā'i Al-Mu'uminīna Yudnīna 'Alayhinna Min Jalābībihinna Dhālīka 'Adnā 'An Yu'rāfna Falā Yu'udhayna Wa Kāna Allāhu Ghafūrāan Rahīmāan
AhmedAli	اے نبی اپنی بیویوں اور مسلمانوں کی عورتوں سے کہہ دو کہ اپنے مونہوں پر نقاب ڈال کریں یہ اس سے زیادہ قریب ہے کہ پچھانی جائیں پھر نہ بتائی جائیں اور اہل بخششہ والا نہ رحم والا بے

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Jalandry	اے پیغمبر اپنی بیویوں اور مسلمانوں کی عورتوں سے کہہ دو کہ (باہر نکلا کریں تو) اپنے (موہنوں) پر قادر لئکا (کر گھونگھٹ نکال) لیا کریں۔ یہ امر ان کے لئے موجب شناخت (واتیاز) ہو گا تو کوئی ان کو ایذا نہ دے گا۔ اور خدا نجٹھے والا مربان ہے
YusufAli	O prophet! tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested: and Allah is Oft-Forgiving, Most Merciful.
M.Khan	O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful
Pickthal	O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.
Shakir	O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

﴿ لِئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَنُغَرِّيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاهِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴾ 60

Cease	يَنْتَهِ	Not	لَمْ	If	لِئِنْ
In	فِي	And those whose	وَالَّذِينَ	The hypocrites	الْمُنَافِقُونَ
And those who spread false news	وَالْمُرْجُفُونَ	(is) a disease	مَرَضٌ	Their hearts	قُلُوبِهِمْ
We shall let you overpower	لَنُغَرِّيَنَّكَ	Al-Madinah	الْمَدِينَةِ	In	فِي
Not	لَا	Then	ثُمَّ	Them	بِهِمْ
But	إِلَّا	In it	فِيهَا	They will be able to stay as your neighbours	يُجَاهِرُونَكَ
				A little while	قَلِيلًا

Translit	La'in Lam Yantahi Al-Munāfiqūna Wa Al-Ladhīna Fī Qulūbihim Maradūn Wa Al-Murjifūna Fī Al-Madīnati Lanughriyyannaka Bihim Thumma Lā Yujāwirūnaka Fīhā 'Illā Qalīlāan
AhmedAli	اگر منافق اور وہ جن کے دلوں میں مرض ہے اور مدینہ میں غلط خبریں اڑانے والے باز نہ آئیں گے تو آپ کو ہم ان کے پیچے لگا دیں گے پھر وہ اس شہر میں تیرے پاس نہ ٹھیکیں گے
Jalandry	اگر منافق اور وہ لوگ جن کے دلوں میں مرض ہے اور جو مدینے (کے شہر میں) بری بری خبریں اڑایا کرتے ہیں (اپنے کردار) سے باز نہ آئیں گے تو ہم تم کو ان کے پیچے لگا دیں گے پھر وہاں تمہارے پڑوس میں نہ رہ سکیں گے مگر تھوڑے دن
YusufAli	Truly if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbours for any length of time:
M.Khan	If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah, stop not, We shall certainly let you overpower them; then they will not

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	be able to stay in it as your neighbours but a little while.
Pickthal	If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.
Shakir	If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

مَلْعُونِينَ ۖ أَيْنَمَا تُقْفُوا أَخْذُوا وَقْتُلُوا تَقْتِيلًا ﴿٦١﴾

They are found	تُقْفُوا	Wherever	أَيْنَمَا	Accursed (they are)	مَلْعُونِينَ ۖ
With (a terrible) slaughter	تَقْتِيلًا	And killed	وَقْتُلُوا	They shall be seized	أَخْذُوا

Translit	Mal'unīna 'Aynamā Thuqifū 'Ukhidhū Wa Quttīlū Taqtīlāan
AhmedAli	مگر بہت کم لعنت کیے گئے میں جہاں کہیں پائیں گے پکڑے جائیں گے اور قتل کیے جائیں گے
Jalandhry	(وہ بھی) پھر کارے ہوئے۔ جہاں پائے گئے پکڑے گئے اور جان سے مارڈالے گئے
YusufAli	They shall have a curse on them: wherever they are found, they shall be seized and slain (without mercy).
M.Khan	Accursed, they shall be seized wherever found and killed with a (terrible) slaughter.
Pickthal	Accursed, they will be seized wherever found and slain with a (fierce) slaughter.
Shakir	Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

سُنَّةُ اللَّهِ فِي الدِّينِ خَلَوَا مِنْ قَبْلٍ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

In the case	فِي	(of) Allah	اللَّهُ	(that was) the way	سُنَّة
Before	مِنْ قَبْلٍ ۖ	Passed awsay	خَلَوَا	(of) those who	الَّذِينَ
In the way	لِسُنَّةِ	You will find	تَجِدَ	And never	وَلَنْ
		A change	تَبْدِيلًا	(Of) Allah	اللَّهِ

Translit	Sunnata Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa Lan Tajida Lisunnati Allāhi Tabdīlāan
AhmedAli	یہی اللہ کا قانون ہے ان لوگوں میں جو اس سے پہلے ہو گرد پکے میں اور آپ اللہ کے قانون میں کوئی تبدیلی ہرگز نہ پائیں گے
Jalandhry	جو لوگ پہلے گرد پکے میں ان کے بارے میں بھی خدا کی یہی عادت رہی ہے۔ اور تم خدا کی عادت میں تغیر و تبدل نہ پاؤ گے
YusufAli	(Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt thou find in the practice (approved) of Allah.
M.Khan	That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh.
Pickthal	That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.
Shakir	(Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

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يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۝ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۝ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

﴿63﴾

About	عَنِ	People	النَّاسُ	Ask you	يَسْأَلُكَ
Only	إِنَّمَا	Say	قُلْ	The Hour	السَّاعَةِ ۝
Allah	اللَّهُ ۝	(is) with	عِنْدَ	The knowledge of it	عِلْمُهَا
It may be	لَعَلَّ	Will make you know	يُدْرِيكَ	And what	وَمَا
near	قَرِيبًا	Is	تَكُونُ	The Hour	السَّاعَةَ

Translit	Yas'aluka An-Nāsu 'Ani As-Sā'ati Qul 'Innamā 'Ilmuha 'Inda Allāhi Wa Mā Yudrīka La `alla As-Sā'ata Takūnu Qarībāan
AhmedAli	آپ سے لوگ قیامت کے متعلق پوچھتے میں کہ دو اس کا علم تو صرف الہ ہی کو ہے اور اپ کو کیا نہ کہ شاید قیامت قریب ہی ہو
Jalandhry	لوگ تم سے قیامت کی نسبت دریافت کرتے میں (کہ کب آئے گی) کہ دو کہ اس کا علم غایب ہی کو ہے۔ اور تمہیں کیا معلوم ہے شاید قیامت قریب ہی آگئی ہو۔
YusufAli	Men ask thee concerning the Hour: say "The knowledge thereof is with Allah (alone)": and what will make thee understand? Perchance the Hour is nigh!
M.Khan	People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"
Pickthal	Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.
Shakir	Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh.

﴿64﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَ لَهُمْ سَعِيرًا

Has cursed	لَعَنَ	Allah	اللَّهُ	Verily	إِنَّ
For them	لَهُمْ	And has prepared	وَأَعَدَ	The disbelievers	الْكَافِرِينَ
				A Flaming Fire	سَعِيرًا

Translit	'Inna Allāha La `ana Al-Kāfirīna Wa 'A`adda Lahum Sa `irāan
AhmedAli	بے شک الہ نے کافروں پر لعنت کی ہے اور ان کے لیے دوزخ تیار کر رکھا ہے
Jalandhry	بے شک نہ کافروں پر لعنت کی ہے اور ان کے لئے (جہنم کی) آگ تیار کر رکھی ہے
YusufAli	Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire—
M.Khan	Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
Pickthal	Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,
Shakir	Surely Allah has cursed the unbelievers and has prepared for them a burning fire,

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خَالِدِينَ فِيهَا أَبْدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝ 65

Forever	أَبْدًا ۖ	Therein	فِيهَا	They will abide	خَالِدِينَ
A protector	وَلِيًّا	They will find	يَجِدُونَ	Neither	لَا
		A helper	نَصِيرًا	Nor	وَلَا

Translit	Khālidīnā Fīhā 'Abadāan Lā Yajidūna Waliyāan Wa Lā Naṣīrāan
AhmedAli	وہ اس میں ہمیشہ رہیں گے نہ کوئی دوست پائیں گے اور نہ کوئی مددگار
Jalandhry	اس میں ابد الابد رہیں گے۔ نہ کسی کو دوست پائیں گے اور نہ مددگار
YusufAli	To dwell therein forever: no protector will they find, nor helper.
M.Khan	Wherein they will abide for ever, and they will find neither a Wali (a protector) nor a helper.
Pickthal	Wherein they will abide for ever. They will find (then) no protecting friend nor helper.
Shakir	To abide therein for a long time; they shall not find a protector or a helper.

بِيَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۝ 66

Their faces	وُجُوهُهُمْ	Will be turned over	تُقَلَّبُ	On the Day (when)	يَوْمٌ
They will say	يَقُولُونَ	The Fire	النَّارِ	In	فِي
Allah	اللَّهُ	Obeyed	أَطَعْنَا	O would that we had	يَا لَيْتَنَا
		The Messenger	الرَّسُولَ	And obeyed	وَأَطَعْنَا

Translit	Yawma Tuqallabu Wujūhuhum Fī An-Nāri Yaqūlūna Yā Laytanā 'Aṭa'anā Allāha Wa 'Aṭa'anā Ar-Rasūlā
AhmedAli	جس دن ان کے منہ آگ میں الٹ دیے جائیں گے کہیں گے اے کاش ہم نے الہ اور رسول کا کہا مانا ہوتا
Jalandhry	جس دن ان کے منہ آگ میں الثانیے جائیں گے کہیں گے اے کاش ہم نہ اکی فرمانہ داری کرتے اور رسول (خدا) کا حکم مانتے
YusufAli	The Day that their faces will be turned upside down in the Fire they will say: "Woe to us! would that we had obeyed Allah and obeyed the Messenger!"
M.Khan	On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad SAW)."
Pickthal	On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
Shakir	On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضْلَلُونَا السَّبِيلَ ۝ 67

Verily we	إِنَّا	Our Lord	رَبَّنَا	And they will say	وَقَالُوا
And our great ones	وَكُبَرَاءَنَا	Our chiefs	سَادَتَنَا	Obeyed	أَطَعْنَا

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		The (right) way	السَّيِّلَا	And they misled us (from)	فَأَضَلُّوْنَا
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Translit	Wa Qālū Rabbanā 'Innā 'Aṭa`nā Sādatanā Wa Kubarā'anā Fa'adallūnā As-Sabīlā
AhmedAli	اور کہیں کے اے ہمارے رب ہم نے اپنے سرداروں اور بڑوں کا کہا مانا تو انہوں نے ہمیں گمراہ کیا
Jalandhry	اور کہیں کے کہ اے ہمارے پور دگار ہم نے اپنے سرداروں اور بڑے لوگوں کا کہا مانا تو انہوں نے ہم کو رتے سے گمراہ کر دیا
YusufAli	And they would say: "Our Lord! we obeyed our chiefs and our great ones and they misled us as to the (right) path.
M.Khan	And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.
Pickthal	And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.
Shakir	And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

﴿68﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا

Double	ضِعْفَيْنِ	Give them	آتِهِمْ	Our Lord!	رَبَّنَا
And curse them	وَالْعَنْهُمْ	Torment	الْعَذَابِ	(of)	مِنَ
		A mighty	كَبِيرًا	With a curse	لَعْنًا

Translit	Rabbanā 'Ātihim Di`fayni Mina Al-'Adhābi Wa Al-'Anhum La'nān Kabīrāan
AhmedAli	اے ہمارے رب انہیں دگنا عذاب دے اور ان پر بڑی لعنت کر
Jalandhry	اے ہمارے پور دگار ان کو دگنا عذاب دے اور ان پر بڑی لعنت کر
YusufAli	"Our Lord! Give them double Penalty and curse them with a very great Curse!"
M.Khan	Our Lord! Give them double torment and curse them with a mighty curse!"
Pickthal	Our Lord! Oh, give them double torment and curse them with a mighty curse.
Shakir	O our Lord! give them a double punishment and curse them with a great curse.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ

﴿69﴾ وَجِيهًا

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Like those who	كَالَّذِينَ	Be	تَكُونُوا	Not	لَا
But cleared him	فَبَرَأَهُ	Moses	مُوسَى	Annoyed	آذَوْا
They alleged	قَالُوا ۚ	Of that which	مِمَّا	Allah	الَّهُ
Allah	اللَّهُ	With (to)	عِنْدَ	And was he	وَكَانَ
				honourable	وَجِيهًا

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Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Takūnū Kālladhīna 'Ādhaw Mūsá Fabarrahū Allāhu Mimma Qālū Wa Kāna 'Inda Allāhi Wajīhān</i>
AhmedAli	اے ایمان والوں گوں جیسے نہ ہو جاؤ جنہوں نے موسیٰ کو ستایا پھر الٰہ نے موسیٰ کو ان کی باتوں سے بری کر دیا اور وہ الٰہ کے نزدیک بڑی عزت والا تھا
Jalandhry	مومنوں تم ان لوگوں جیسے نہ ہو جاؤ جنہوں نے موسیٰ (کو عیب لگا کر) رنج پہنچایا تو نہ ان کو بے عیب ثابت کیا۔ اور وہ غدا کے نزدیک آبرو والے تھے
YusufAli	O ye who Believe! be ye not like those who vexed and insulted Moses but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.
M.Khan	O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh
Pickthal	O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.
Shakir	O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

﴿70﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And speak	وَقُولُوا	Allah	اللَّهُ	Fear	اتَّقُوا
		Forth to	سَدِيدًا	A word	قَوْلًا

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa Qūlū Qawlāan Sadīdāan</i>
AhmedAli	اے ایمان والوں سے ڈرو اور ٹھیک بات کیا کرو
Jalandhry	مومنوں نہ سے ڈاکرو اور بات سیدھی کما کرو
YusufAli	O ye who believe! Fear Allah, and (always) say a word directed to the Right:
M.Khan	O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.
Pickthal	O ye who believe! Guard your duty to Allah, and speak words straight to the point;
Shakir	O you who believe! be careful of(your duty to) Allah and speak the right word,

يُصلح لَكُمْ أَعْمَالَكُمْ وَيَغْفِر لَكُمْ ذُنُوبَكُمْ ۝ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

﴿71﴾

Your deeds	أَعْمَالَكُمْ	For you	لَكُمْ	He make sound	يُصلح
Your sins	ذُنُوبَكُمْ ۝	You	لَكُمْ	And furgive	وَيَغْفِر
Allah	اللَّهُ	Obeys	يُطِعِ	And who	وَمَنْ
Won	فَازَ	Has indeed	فَقَدْ	And His Messenger	وَرَسُولَهُ
		A great	عَظِيمًا	A victory	فَوْزًا

Translit	<i>Yuṣliḥ Lakum 'A`mālakum Wa Yaghfir Lakum Dhunūbakum Wa Man Yuṭi`i Allāha Wa Rasūlāhu Faqad Fāza</i>
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	<i>Fawzāan 'Ażīmāan</i>
AhmedAli	تَمَكَّهُ وَهُوَ تَمَارِي إِعْمَالَ كُوْدَرْسَتَ كَرَىٰ اُورَتَمَارِي گَنَاهَ مَعَافَ كَرَدَىٰ اُورَجَنَ نَىٰ إِلَّلَٰ اُورَأَسَ كَرَىٰ رَسُولَ كَانَتَمَا نَاسَ اُوسَ نَىٰ بَرِيٰ كَامِيَبِيٰ حَاصِلَ كَيٰ
Jalandhry	وَهُوَ تَمَارِي إِعْمَالَ دَرَسَتَ كَرَدَىٰ گَا اُورَتَمَارِي گَنَاهَ بَخْشَ دَدَىٰ گَاٰ اُورَجَنَ خَدا اُورَأَسَ كَرَىٰ رَسُولَ كَيٰ فَرَمَابِهِ دَارِيٰ كَرَىٰ گَا تَوَبَّ شَكَ ۝ بَرِيٰ مَرَادِيَّا نَىٰ گَا
YusufAli	That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement.
M.Khan	He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).
Pickthal	He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.
Shakir	He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.

**إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلُنَّهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۚ 72**

	الْأَمَانَةَ	We did ofer	عَرَضْنَا	Truly	إِنَّا
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	To	عَلَىٰ
To	أَنْ	But they declined	فَأَبَيْنَ	And the mnountains	وَالْجِبَالِ
Of it	مِنْهَا	And were afraid	وَأَشْفَقْنَ	Bear it	يَحْمِلُنَّهَا
Verily he	إِنَّهُ	Man	الْإِنْسَانُ ۚ	But bore it	وَحَمَلَهَا
ignorant	جَهُولًا	Unjust (to himself)	ظَلُومًا	Was	كَانَ

Translit	'Innā 'Araḍnā Al-'Amānata 'Alá As-Samāwāti Wa Al-'Arđi Wa Al-Jibāli Fa'abayna 'An Yaḥmilnahā Wa 'Ashfaqna Minhā Wa Ḥamalahā Al-'Insānu 'Innahu Kāna Žalūmāan Jahūlāan
AhmedAli	ہم نے آسمانوں اور زمین اور پہاڑوں کے سامنے امانت پیش کی پھر انہوں نے اسکے اٹھانے سے انکار کر دیا اور اس سے ڈر گئے اور اسے انسان نے اٹھایا بے شک وہ بُرائالم بُرآ نما دن تھا
Jalandhry	ہم نے (بار) امانت کو آسمانوں اور زمین پر پیش کیا تو انہوں نے اس کے اٹھانے سے انکار کیا اور اس سے ڈر گئے۔ اور انسان نے اس کو اٹھایا۔ بے شک وہ ظالم اور جاہل تھا
YusufAli	We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it— he was indeed unjust and foolish
M.Khan	Truly, We did offer Al-Amānah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).
Pickthal	Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.
Shakir	Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;

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**لِيَعْذِبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ 73**

The hypocrites (men)	الْمُنَافِقِينَ	Allah	اللَّهُ	To punish	لِيَعْذِبَ
And those women who associates partners with Allah	وَالْمُشْرِكَاتِ	And those men who associate partners with Allah	وَالْمُشْرِكِينَ	And hypocrites (women)	وَالْمُنَافِقَاتِ
On	عَلَىٰ	Allah	اللَّهُ	And will pardon	وَيَتُوبَ
And is	وَكَانَ	And the believing women	وَالْمُؤْمِنَاتِ ۖ	The believing men	الْمُؤْمِنِينَ
Most Merciful	رَحِيمًا	Oft-Forgiving	غَفُورًا	Allah	اللَّهُ

Translit	<p>Liyu`adhdhiba Allāhu Al-Munāfiqīna Wa Al-Munāfiqāti Wa Al-Mushrikīna Wa Al-Mushrikāti Wa Yatūba Allāhu `Alā Al-Mu'umināna Wa Al-Mu'umināti Wa Kāna Allāhu GhafūrāanRahīmāan</p>
AhmedAli	تاکہ اللہ منافق مردوں اور منافق عورتوں اور مشکل مردوں اور مشکل عورتوں کو عذاب دے اور مومن مردوں اور مومن عورتوں پر مہربانی کرے اور اللہ معاون کرنے والا مہربان ہے
Jalandhry	تاکہ غدا منافق مردوں اور منافق عورتوں اور مشکل مردوں اور مشکل عورتوں کو عذاب دے اور غدا مومن مردوں اور مومن عورتوں پر مہربانی کرے۔ اور غدا تو بخشنے والا مہربان ہے
YusufAli	(With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	So that Allāh will punish the hypocrites, men and women, and the men and women who are Al-Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh, and His Messenger Muhammad SAW). And Allāh will pardon (accept the repentance of) the true believers of the Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.
Pickthal	So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is Forgiving, Merciful.
Shakir	So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.